

The LUTHERAN



CHURCH WORK IN ARIZONA

Church members landscape grounds at the new Church of our Saviour in Tucson

Kindness Pays Off

A VETERAN came home from the war unable to say a word. For a long time he remained in the hospital. There was a young nurse there who was always sympathetic and helpful. He knew she was deeply in love with a sergeant stationed in Germany.

The veteran's power of speech had slowly begun to return and the nurse spent every available moment encouraging him and trying to help him talk again.

The morning of the nurse's birthday he handed her a card. Inside was a note and a \$20 bill. The note read, "Use this to call your sergeant and have the happiest birthday ever."

The nurse held the note in her hand, thinking about it. Then gratefully she said to the veteran, "I'd love to, Jack. But it would be selfish of me to allow you to deny yourself just so I can make a telephone call."

The corners of his mouth turned down. "Don't," he wrote on his tablet, "deny me the one pleasure I have—to do a favor for one who has been so kind to me."

The nurse studied the veteran's face. "Thanks," she said. "I'll always remember this as the nicest present I've ever received."

A short time later the nurse rushed in. "Come, quick," she said, "my Bill wants to talk to that swell guy who paid for my phone call."

"No . . . no . . . I . . ." stuttered the veteran, drawing back in fear.

"But you must," the nurse told him. "Do the best you can. I've written Bill about you—he'll understand."

The nurse explained to Bill that Jack was ready to talk. In answer to his question, Jack said his first postwar sentence. Distinctly and without hesitation he remarked, "I'm getting better."

"Something clicked within me. The fear is gone. I . . . I can talk again," he told the nurse minutes later, tears of joy coming to his eyes. Then he added, "And, to think that my last \$20 given to bring happiness to another has brought such great happiness to me."

KATHERINE BENION



The LUTHERAN

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COVER PICTURE. To plant trees around the new Church of Our Saviour in Tucson, Arizona, men of the congregation used a compressed-air hammer to pierce the rock-like "caliche." They hauled in top-soil from three miles away and planted the trees, shrubs, grass. The men saved \$1,200 on the job by doing it themselves, because they wanted to give the money to Lutheran World Action

Next Week: This Woman Made a Good Investment - By Katherine Benion

THE CHURCH IN THE NEWS

Protestants gave a billion

When final reports were made last month on how much Protestants had given to their churches, United Lutherans were in thirty-fifth place on a list of 52 denominations in the United States and Canada. Statistics were reported in late December by the United Stewardship Council.

The ULC had been in thirty-fifth place the year before, when \$26.66 had been the average contribution of confirmed members in 1947. The 1948 average for the ULC was \$30.69. But most of the other American Protestant churches had made similar progress. Average giving for U.S. and Canadian Protestants in 52 denominations was \$27.42 for the year. Average for the previous year had been \$23.63.

Total offerings in the 52 denominations were over a billion dollars for the first time in history. Of this amount, \$779,657,013 was used for congregational expenses, \$221,492,208 for benevolence. The 52 denominations reporting comprise about 95 per cent of all American Protestants. The figures given in the 1949 report are for the calendar year ending Dec. 31, 1948, or for fiscal years ending somewhere between Jan. 1. and Oct. 31, 1949.

Average reported in 1947 had been \$20.93, in 1946, \$19.17, in 1945, \$16.17.

Free Methodists give most

Average offering in one year from each member of the Free Methodist churches was reported on Sept. 30, 1949, as \$148.21. In the previous year the highest giving had been reported by the Seventh Day Adventists—\$130.20 apiece. In the

1949 report they showed average annual offerings of \$136.85.

Among large denominations the averages reported were:

Northern Baptist	\$30.90
Southern Baptist	26.10
Congregational Christian	28.01
Episcopal	41.57
Evangelical & Reformed	29.61
Evangelical United Brethren	35.84
American Lutheran	38.48
Augustana Lutheran	36.39
Evangelical Lutheran	43.17
Missouri Lutheran	44.14
United Lutheran	30.69
Methodist	22.70
Presbyterian (South)	52.64
Presbyterian (North)	36.94
United Church of Canada	27.20

Ordass stays in jail

Word had come to *Religious News Service* from Budapest that Bishop Lajos Ordass might be released from prison at Christmas. In late December the bishop was still behind bars.

The government had announced that it would set free some individuals convicted of "economic crimes." Bishop Ordass had been accused of failing to report to the government regarding a sum of money sent to the Lutheran Church of Hungary by Lutherans of America. He is therefore classified as an "economic criminal."

Only those who had been sentenced to terms not exceeding one year were included in the order to free prisoners. This was the ruling given by Stephen Riesz, minister of justice in the Hungarian government. In October 1948 Bishop Ordass had been sentenced to a two-year term.

Archbishop arrives

A new leader for a million members of Greek Orthodox churches in North and South America arrived at his headquarters in New York in mid-December. Metropolitan Michael Constantinidis came from Greece where he had been bishop of Corinth.

The Metropolitan told New York reporters that "it is imperative that Christians of all nations realize the necessity of rallying around the cross of Christ in these crucial and trying days."

The Greek Church will stay in the World Council of Churches, he predicted, although in the future only professors of theology and accredited laymen may be sent as representatives to council assemblies. "No bishops of the Orthodox Church in Greece may hereafter be named to serve as official delegates to

Council meetings or to hold any office in the Council's administration."

Metropolitan Michael became American archbishop following the elevation of Archbishop Athenagoras as Ecumenical Patriarch, top position in the Orthodox hierarchy. He has his headquarters in Constantinople.

Niemoeller surprises people

With a knack for saying things that get a lot of people stirred up, Dr. Martin Niemoeller had announced in late December that most Germans would prefer to see their country unified under Communist rule than to continue the east-west split.

"A majority of Germans would not fight for the preservation of the Western German Federation," he said. The new government of western Germany was



INTERVIEWING AN ARCHBISHOP
Metropolitan Michael is initiated by New York reporters

"begotten in Rome and born in Washington," said Dr. Niemoeller. He acknowledged that his attitude was influenced by the fact that Roman Catholics hold the key positions in the west German state.

The new government was formed by the Christian Democratic party, which is the successor to the pre-Hitler Catholic Center party. In its campaign against the Socialists in the 1949 election it had strong support from the Roman Catholic church.

"Germany has lost her former position as the strongest Protestant power on the continent," said Dr. Niemoeller, who is president of the Evangelical Church in Hessen and Nassau. He did not take part in the West State election, he said, because he thought that the question that should have been put to a vote was whether a western-zone government is necessary.

Dibelius broadcast

Only if great nations are led by serious-minded, conscientious Christians can the world hope to escape the threat of another war, Dr. Otto Dibelius, Evangelical Bishop of Berlin, declared in a Christmas broadcast over the Northwest German Radio.

"The world would look different today," he said, "if the big powers showed more generous confidence. There is never peace where economic progress is the sole purpose of human life. Economic progress is admittedly necessary to provide a growing population with an adequate existence. Nevertheless, the main thing is not the largest production of coal, oil or uranium, but men becoming real men again."

Bishop Dibelius criticized the division of Germany into East and West States as "insanity," because "huge areas east of the Oder formerly feeding Germans

are today fallow, and foodstuffs must be imported from America to fill the gap."

"Peace can be obtained only by placing in human hearts an idea capable of attracting millions," said Bishop Dibelius. "The western idea—that freedom and human dignity must govern all new social and political orders—could affect all parties and peoples, even in the East where a yearning for a new order of humanity is emerging from materialism."

Religion in Germany

An Institute for Public Opinion at Bielefeld, Germany, applying Mr. Gallup's methods, asked 3,000 men and women of all classes in western Germany: "Do you consider yourself religious?" No less than 72.5 per cent gave an affirmative reply while 26.5 per cent answered "No."

Among those who said "Yes" were more women than men, more people of old age than youth, and more members of families of farmers and state officials than of the professional and laboring classes.

The Evangelical Press Service of Germany says there is no reason to be satisfied with the "high standard of religious life" in the western zones. The high percentage of those who think they are religious might arouse doubts, and the question might arise how many—or how few—affirmative answers may be recognized by our Lord."

Clergyman speaks for Hottentots

Before the Trusteeship Council of the United Nations an Anglican clergyman from South Africa spoke last month on behalf of the Herero and Hottentot tribes. The Rev. Michael Scott of Johannesburg wanted the UN to block South Africa in its effort to annex the tribal territories.

White men, descended from the Dutch colonists of the 17th century, rule South



"INTERFERENCE MANIA"

Rev. Michael Scott (left) and UN Representative Stephen Alexis of Haiti

Africa. They would spread race hatred and violence if not checked in their plan to annex South-West Africa, said Mr. Scott. He accused the South African government of mistreatment and exploitation of black-skinned natives.

Churches of South Africa have split sharply on the segregation question. The Christian Council of South Africa—representing Anglicans, Methodists, Presbyterians, Baptists, and Congregationalists—has condemned discrimination. The largest church, the Dutch Reformed, upheld segregation in an official action taken in November. It reported that agitation for racial equality should cease and that all racial groups should "return to the ways of our forefathers."

Leader of the segregationists is the South African prime minister, Daniel F. Malan, D.D. He was formerly a minister of the Dutch Reformed Church. He

has called Mr. Scott an "agitator" with an "interference mania." In 1949 Dr. Malan refused to meet a Christian Council committee to discuss the race question.

Warning to Protestants

"On first sight," says the Dec. 31 *America*, Roman Catholic periodical, "a merger of Protestant churches in the United States seems like a good thing. A united Protestantism would lessen to a notable degree the scandal of over 200 divided sects."

The danger may be, says *America*, that the only way the Protestant churches could merge would be by "attaching less and less importance to essential Christian doctrines. . . . If the future of Protestantism is to include effective union at such a price, many devout Protestants will increasingly feel a sense of betrayal.

"In their search for the stability and

devotion to principle ever less adequately provided them by their own denomination, their eyes may turn to the Christ-given unity of His one, true Church."

America said that Roman Catholics might pray that "Protestant leaders will not sacrifice inner truths for outward cohesion." The reason why Protestants feel able at present to talk about uniting, said *America*, is that "Protestant churches are progressively abandoning the historical theological tenets which have for centuries divided them."

Open shops on Sunday

Jews and Seventh-day Adventists—who consider Saturday as their holy day—should not be required by law to close their places of business on Sunday, it was stated last month in New York City.

The proposal was made by 17 national and local Jewish organizations at a hearing held by the Democratic State Committee.

The Jewish committee, in asking that the Sunday law be amended, said exemption should be granted to those who would engage in Sunday activities "which do not interfere with the rest and repose of their neighbors."

Failure of the present Sunday law to exempt Jews and Seventh-day Adventists "represents an unjust and discriminatory interference with the religious liberties of the citizens of this state," the committee spokesman charged.

"The law thus permits noisy occupations such as professional sports which interfere with the rest and repose of those desiring to observe Sunday in this way," he said, "while it prohibits Jews and Seventh-day Adventists from maintaining small retail shops which do not disturb anybody but would enable the owners to retain their religious convictions and at the same time earn a livelihood."

Money for ministers

Methodists in Garden City, Kansas, have a plan to solve the preacher shortage problem. By establishing a scholarship fund, they have been sending into the full-time ministry a preacher a year for several years.

At present, four local boys in high school and college have dedicated their lives to Christian work. If the youths stay in full-time Christian service, the money need not be repaid. If they later change to a secular vocation, the grant is deemed a loan.

The Garden City church gives priority to its student scholarship fund. The first \$125 in its offerings each month is set aside for this purpose, whether or not budget expenses are met. Individual gifts started the fund two years ago. Its proponents plan to invest at least \$1,500 each year in life-service training.

Christian problem in Egypt

Every school in Egypt—including Protestant and Roman Catholic mission schools—is required to teach the Koran to their Moslem pupils, it was ordered last month. The sacred book of Moslems would be a compulsory textbook, unless arrangements for exempting some schools can be made.

"We cannot undertake the teaching of another religion without being unfaithful to our own," said Dean Andre Leon of a Roman Catholic college in Cairo. Roman Catholics have 200 schools with 50,000 pupils in Egypt.

Dr. E. E. Elder, secretary of the American Mission to Egypt, said Protestant schools under Egyptian direction already teach the Koran to their Moslem pupils because the schools are subsidized by the government. Protestant schools under foreign mission control would ask exemption from the ruling.



CORNERSTONE IN EGYPT *Ambassador Caffery helps put it in*

In the Jan. 2 election for members of the Egyptian parliament, 65 of the 1,010 candidates were Christians. Most of them are Orthodox Copts. Egypt in recent months has shown a friendly spirit toward Christian churches and schools, including those supported by Americans. A sharp outbreak of anti-American feeling had come after the U.S. supported the creation of a Jewish state in Palestine.

Last month U.S. Ambassador Jefferson Caffery and leading Egyptian officials attended the laying of the cornerstone for a new American-sponsored hospital in Tanta, 70 miles north of Cairo. It is being built by the interdenominational American Mission in Egypt.

No Mormons wanted in Prague

Czechoslovakia's Communist-dominated government has expelled another American Mormon missionary, the 12th in the last six months.

According to Wallace Toronto, pres-

ident of the Mormon Church Mission in Prague, all expulsions were carried out for the reason that the missionaries allegedly represented "a threat to the peace and security of the state."

Church subsidy reduced in Hungary

State subsidies for churches will be decreased from \$5,200,000 to \$3,333,000 in the 1950 budget, Finance Minister Stephen Kossa told the Hungarian parliament last month.

He said that although the Roman Catholic Church had "refused peaceful cooperation with the Communist-controlled regime, the government will continue grants for the payment of clergymen's salaries and other essential needs.

That the Catholic Church will be most affected by the curtailment of state subsidies was indicated when Kossa said that Protestant churches will continue to receive "undiminished grants" because of agreements signed with the state.

World News Notes

Memories of Hitler

THE RASH OF MEMOIRS and personal experiences that have overworked the "perpendicular pronoun" in American books and magazines, has been having its counterpart in Germany. There it has taken the form of idealizing Hitler, presenting him as a superman, or demigod, in war, strategy, economics, politics, even as a great lover.

A magazine serial on the lover theme was recently outselling all other "intimate revelations." This furor has the U.S. officials on the field worried. A preliminary report of investigations has been presented to the U.S. High Commissioner, John J. McCloy.

This demonstration may most reasonably be taken as a gesture of defiance on the part of "unreconstructed" Nazis, or as frustration on the part of the German people over the lingering settlement of their politico-economic problems, which would quickly disappear with stabilization. However, this super-heated material is already disclosing the signs of its ultimate destruction. Some German magazines are attempting to combat the silly extremes of the labored Hitler legends with ridicule. One recently issued a purported disclosure entitled, "I Was Hitler's Toothbrush."

Water

DURING NEW YORK's serious water shortage, it has come to light that in most of the city, where users get their water unmetered, individual consumption averages 100 gallons a day. In a few Queensborough areas, however, and in neighboring Nassau County communities where users pay by the measured gallon, daily individual consumption is reduced to an average of 50 to 75 gallons.

Britain is also having a shortage of water—of the right kind. A three-year study by the Ministry of Health discovered that 45 per cent of Britain's 50 million citizens are condemned to the use of water so hard that its calcium and magnesium content allows the production of little or no lather, and uses up all but 0.25 of an ounce of the three-ounce bar rationed weekly for each person. Even at that, it does the main duties of washing dishes, clothes and personal hygiene inefficiently.

Householders are driven to the additional expense of buying unrationed detergents. They find also that the hard water produces an accumulation of "scale" in tea kettles and boilers for heating, slows up the boiling and thereby raises fuel consumption.

Schooldays in Israel

WITH ALL ISRAEL's problems in stabilizing her government and economy, she yet felt it necessary to allocate \$15 million of the state budget for common school education. This provides for free compulsory education for the children from six to 11 years of age, and free voluntary education of children for the next two years.

The hope is ultimately to cover all the years between four and 16. This past fall over 100,000 children entered school in the towns and villages of Israel—87,000 Jews and 17,000 Arabs. No national or racial distinction was made with respect to majority or minority groups, and no inequality in the provisions for them. This is quite an achievement and sacrifice for a nation which has to provide for more than 300,000 new Jewish immigrants, nearly all penniless, and also to maintain a large standing army until

treaties can be signed with the surrounding Arab states that will assure security and peace.

Have a hat

BRITISH HATTERS have grown so desperate over the increasing tendency of young men to go hatless, that lately they used St. Clement's Day to appeal indirectly for the help of that patron saint of the mediaeval Hatters' Guild. They staged a men's hat show and parade in London's West End in which were displayed all styles of hats, from the 17th century hats of the Cavaliers to the latest model Trilby hats.

In the exhibit expert fitters corralled the visitors who had attended hatless, and fitted them with samples on display to show them that hats are a "valuable adjunct to dress," and that there is "a right hat for every type of face."

Wants fewer Britishers

DR. E. W. BARNES, Bishop of Birmingham, England, dropped a politico-economic bomb (Nov. 28) that must have shaken many orthodox souls. He was addressing the local Rotary Club, and startled the members when he advocated birth control as a national policy together with sterilization of the unfit.

Considering the unreserved condemnation by the Roman Church of birth control as highly immoral, the bishop's blunt statement must have deeply disturbed fervent Anglo-Catholics of his communion. However, Dr. Barnes offered reasons which are apt to call for serious public thinking. Due to present unrestricted birth, the Bishop says, "6 to 10 per cent of the British population is mentally below par, and should be sterilized," because they are the producers of large families of subnormal individuals. Unless something of this sort is eventually done Britain would become dangerously

overcrowded. . . . Already "the British Isles are the paupers of the English-speaking world."

Odds and ends

BRITAIN'S gold reserve, any nation's bulwark of solvency, today is lower than that of little Switzerland. Before the war Britain's reserve gold was nearly six times greater than Switzerland's. . . . FORMOSA is coming back into the serious thinking of the U.S. Joint Chiefs of Staff. They are likely to follow the advice of General MacArthur, either to move to the direct defense of Formosa against the Reds, or give Chiang sufficient aid to hold it himself, even to the recruiting of unemployed Japanese aviators for the Nationalist forces.

—JULIUS F. SEEBACH

WORLD OVER PRESS REPORT

NORWAY. Students at Oslo University have received \$2,600,000 in government-supported loans since this service was established two years ago. No interest is charged, and repayment, which commences one year after graduation, is spread over a 15-year period. Up to 60 per cent of the undergraduates have availed themselves of the aid.

AUSTRALIA. A vast hydro-electric project, with an output above that of the American TVA, is getting under way in Australia's Snowy Mountains. The federal government is in control, with the co-operation of New South Wales and Victoria.

Sixteen power stations, 17 dams, with 80 miles of tunnels and 500 miles of race-lines, will be built. Besides saving 4 million tons of coal annually, and irrigating huge areas, the development is expected to result in the creation of new cities, some with eventual populations of a million.

A DETERMINED EFFORT is slated in the coming session of Congress to slow up, at least, the advertising of hard liquor in newspapers and magazines. The liquor interests are determined to push toward advertising over radio.

Consider the following from the president of one of the largest distilleries in the nation. "The time is undoubtedly coming when distilled spirits' advertising on the major radio and television outlets will be accepted as completely for our industry as advertising in the major magazines and newspapers is today."

I counted 16¼ pages of such ads in the current issue of one of America's most widely circulated magazines. \$350,000 is the estimated cost to the distillers for this one issue alone. Think of it: *Life*, *Time*, and *Fortune* in 1948 collected \$12,712,000 from liquor advertising.

One observation is surely logical: the taste for drink must be awakened and sustained with all the pressure, color, dramatics, and romance that the industry can command. The taste for liquor is not natural or normal. It has to be pressured.

IN THIS CONNECTION a quote from a Supreme Court decision reads interestingly. "There is no inherent right in a citizen to sell liquor . . . as it is a business attended with such dangers to the community it may be entirely prohibited, or permitted under such conditions as will limit to the utmost its evils." This certainly opens the door for those who know from experience the exceedingly difficult problems of hard liquor, the challenge to "say their piece" and do their most as "social minded" Americans. As one widely experienced pastor said to me, "I need nothing beside my own wrecks to show

me the dangers of hard liquor to our nation."

One legitimate objection to most ads appearing in such magazines as *Life*, *Time*, and *Fortune* is the inference by the setting of these ads that liquor belongs in generous, hearty, American living, that it brings distinction to the home and business and "contributes joy and enrichment to life."

I have been recently working with Alcoholics Anonymous in Washington with several cases that cross our pastoral door. There wasn't much "joy and enrichment" in living for the trio I introduced to these splendid evangelists. And a businessman who has conquered his drink problem *through Jesus Christ*—by his frank confession—has helped me see more graphically than ever the tyrannical, gestapo control over life which this beverage brings. And still the government permits the moral gestapo process to spread through uncontrolled advertising.

"There are in the United States today 750,000 chronic alcoholics whose lives have been wrecked by drink; 3,750,000 inebriates, slaves of the drink habit and headed toward ruin. This alone calls for a skull and crossbones warning in every liquor ad, but no warning is given."

The "had-been drinking" drivers are a major cause of the 1,400,000 persons killed or injured on our highways each year. But not even a "Don't Drink Before Driving" warning is found in any of these ads.

Let your Senator and Representative know where you stand in quiet, reasonable language. Congress should act! The liquor forces will tell Congress what to do. Why not you and I?

—OSCAR F. BLACKWELDER

"BRING US YOUR SICK"

By ROBERT ROOT

Wherever missionaries go, they build hospitals as well as churches. Doctors and nurses demonstrate Christian love in action. To the mission hospitals come people so poor they have never in their lives had enough to eat



A HOSPITAL ISN'T a building. It's people. In India it's a flow of skinny men and tired women in colorful, sweeping *sarees*, and little brown babies.

Going to a hospital in India is a family affair. Mothers or wives or other relatives move right in as well as the patient. Mission hospitals invariably provide small shelters where families can spread out their mats and live while they wait for good health to come back to their sick. On open fires, they prepare food not only for themselves but for the patient!

Take, for example, the children's ward of the Lutherans' Kugler Hospital in Guntur, southeast India. Here there are not only nurses and sick children but an equal number of watchful womenfolk. The women chat with the little patients, comb their hair, snuggle them when they cry, even crawl into bed to sleep with them at night!

HERE ARE SOME of the people who were in the Guntur hospital when I was there. Their portraits are a composite picture of this Christian hospital and what it means:—

Bala was a fussing nine-month-old boy

Mr. Root is a journalist on the staff of World-over Press. On a round-the-world trip he visited the Guntur hospital and wrote this story for "The Lutheran."

who had been sick with whooping cough and pneumonia for weeks. His mother, Tirupatamma, was with him. Though only 19, she also has a child of three.

The mother was wearing a green blouse. And wrapped around as a skirt, and slung over her shoulder in the style of Indian women, was a long red width of cloth, her *saree*. On her wrists and bare ankles were silver bracelets. There were two silver rings on each second toe of her bare feet. There were little jewel stars in her ear lobes, and tiny shining balls fixed beside her nostrils.

This was a Hindu outcaste family. They live in a typical one-room house of mud, with a thatch roof. She was married when she was only five to a boy 11 years her senior, though of course, according to Indian custom, she did not go to live with him until adolescence. He works as a coolie for a tobacco company and earns 40 rupees, about \$12 a month.

The father had been a patient in the hospital years ago. That is why he thought of it when Bala got so sick. But when Tirupatamma brought him she was sure the baby would die. She wouldn't let the hospital cut his hair, she was so sure.

"I want to give the hair to God," she insisted.

But now Bala was getting better. Modern drugs and care under Christian hands were winning out.

Girlish Tirupatamma grinned with white teeth: "He'll be all right now."

THE ILLNESS of K. Salomie, aged nine, was less serious. Three days ago she was helping pound rice in a stone vessel when the wood-and-iron pounder mashed her thumb.

This girl was from a village Christian family which lives by cultivation of two acres of land. Sometimes they hire coolies to work it. But sometimes, since her father is an old man, her mother works the fields of rice alone.

Salomie goes to the Lutheran boarding school in Guntur. So when she hurt her thumb, she was rushed over to the hospital. And the thumb is coming along all right.

SYAMA SUNDA RAO, two and a half, was feeling miserable with a prolapsed rectum. After a month of illness, his wrinkled grandmother, Vazravathi, brought him to the hospital.

Though originally from the outcaste Hindu weavers' group, this family has been Christian for five generations. Grandma said she had been for five years at the Lutheran mission school at their village 10 miles away. Her boy, the baby's father, went there seven years.

She had wanted the son to marry some girl of the mission and arranged the marriage with Sunda Rao's mother, now 25. The father, 27, is a carpenter, and earns one to three rupees (a maximum of \$1) a day. He can read and write, and in his spare time pores over the Bible, religious books, and newspapers.

Will little Sunda Rao go to mission school when he grows up?

"We are Christians," grandma replied. "We have been in the mission five generations. Surely we will send him. His older brother is already going."



Bala and his 19-year-old mother at Guntur



Nurse Theodora Neudoerffer treats a thumb

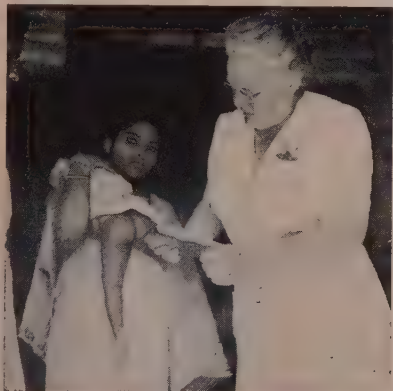


Grandmother brings in young Syama Sunda Rao

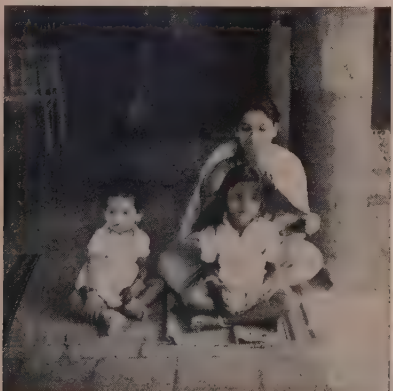
The Lutheran



Abdominal operation by Dr. I. N. Joseph



Dr. De Remer examines legs of polio victim



Mary Vamala Kumara recovers from typhoid

Sunda Rao was getting better. He'd soon be ready for release.

FIVE-MONTH-OLD Jaya Suseela had been sick a week with fever, coughing and vomiting. With him was the mother, Mary, who was from a family converted to Christianity by the Salvation Army, working in her village near Guntur.

Mary wore simple jewelry on her ears and nose. On her forehead was a tattooed arrow, put there by her grandmother as a beauty mark. She said she is 40. Her husband, who digs stone out of the ground for building, is 50.

Suseela is Mary's fourteenth child. She was married at 12, and had her first baby at 13, but he died when four years old. Only three of her other children are now living, and they are 20, 15 and 13. All 10 children who are gone died of a fever, not unlike Suseela's.

So when Suseela got the fever, Mary thought of a hospital quickly. When she had been at the government hospital, she had heard that the Lutherans gave good treatment. Her daughter, also married at 12, therefore had come to the Lutheran institution for her baby when she was 13. So now Mary, already a grandmother, had decided to bring her own infant.

The nurse said he was getting much better. (*See cut, page 13.*)

ANOTHER FAMILY had two patients. Six-year-old Mary Vamala Kumara had been in the hospital about three weeks with typhoid, but she was almost well. Her little sister, 11 months, who has not yet been given a name, was there at the same period with poliomyelitis.

But the children had lots of company. Their mother, a Christian girl named Elizabeth, was with them, and daddy had a job as a clerk in the hospital. Besides, Aunt Annamma was staying with them. And she had brought also Bharathi, their

healthy and vigorous little cousin, who ran around the verandah.

Missionary Dr. Barbara De Remer came in to take a look at little Anonymous. She felt the little legs which had been hit by infantile paralysis.

They were getting better, the doctor said. The mother must move them and massage them. Dr. De Remer showed her how.

Then, Baby Anonymous would get well too, like all these other little ones in the children's ward.

IT WAS JUST another day to a staff busy serving India.

But to each of these families of the poor, whose sick had been helped, it was a day in a period of wondrous goodness and kindness which will long be the subject of happy chatter.

IN THE HOSPITAL at Guntur I saw a woman who, according to the rules of medical science, should have been dead. Yet, though too sick to worry about *purdah* customs of covering her face, this Mohammedan woman in the Lutheran mission hospital, with a pale, yellowish skin of severe anaemia, gave a wan smile.

Dr. Barbara De Remer, the American woman missionary—chief of the institution—looked at the record since the patient had been admitted four months before. At one time, her haemoglobin had been as low as 15, had even now been pushed up only to 46. In America, you'd begin to think of yourself as a goner if your blood count got down to 50—but this poor Indian woman was on the road to recovery.

Miracles like that happen right along at the Anna S. Kugler Hospital, named after the Lutheran missionary who started the institution on her back verandah 63 years ago. But there are also the anguishing cases which are simply too bad for present

mission hands and equipment to deal with.

TO INCREASE the ratio of miracles to failures, Dr. De Remer has a dream. The first step to make that dream a concrete reality was taken last year.

The only below-par unit at the hospital, Dr. De Remer said, has been its laboratory, a single small room with old and inadequate equipment.

Because it was the best available, however, Indian doctors of the city used its services, and through the years a fund has grown. During her recent furlough in the States, Dr. De Remer received additional gifts.

This money was sufficient to start construction of a laboratory unit, separate from the hospital. It is a center for the training of laboratory technicians, the only thing of its kind in an area as big as an American state.

WHAT DOES that mean to Indian women like the one with a blood count of 15? It means for one thing, Dr. De Remer said, that a blood bank can be established. A laboratory is essential to transfusions, which in turn are vital to the numerous anaemia cases in a section like this where undernourishment is common. In emergencies, suitable donors are often not available. Even if they are strong enough, relatives not of the Christian faith sometimes do not have the altruism to share, which is taken for granted among American Christians.

The blood bank will be a special boon to the many mothers-to-be who come because of the Kugler hospital's emphasis on pre-natal treatment, Dr. De Remer said. Many pregnant women "come in practically dead." In the United States, a blood count of 65 is considered "very bad" in a pregnant woman, but here 25



DR. BARBARA DE REMER
Chief of the Guntur hospital

to 35 is common. That simply means death if there is much bleeding at the birth. Because of the difficulties of infant feeding in primitive areas if a mother cannot nurse, the baby too may be doomed. At present, the hospital cannot store blood, and it makes few transfusions because the cost of plasma is prohibitive.

The laboratory has been accumulating glassware and has two microscopes. But

Dr. De Remer's vision calls for a binocular microscope, a colorimeter, and sterilizers, incubator and refrigerator for culturing organisms. Most of all, she wants a bacteriologist or pathologist to develop this into a "unique laboratory."

AT PRESENT, diseased tissues have to be sent to Madras or Vellore, 200 miles away, for analysis. India also needs laboratory technicians, but there are only two suitable places to train them in South India, the nearest at Vellore. A new lab could do both.

As the dream of laboratory and training center comes true, here are some of the other things that will be done:

Tuberculosis, a common disease here, can be detected early. By innoculating a stock of live animals, including guinea pigs, rats and rabbits, TB could be detected in latent stages.

Rabbit innoculation would also permit early detection of pregnancy, which would be an advantage in cases where syphilis might cause stillbirth or abortion. Animals could also be used for nutrition tests and demonstration of the weakness of typical Indian diets. Diabetes, "a big problem," could be detected by other means than the simple urine sugar test possible here now.



GLENN CLARK gives an account of his experience when Frank Laubach was praying:

It is good to be praying with a man like this. We watch him use the back of his large hand to wipe away his tears surreptitiously. He tries to talk; finds it laborious and just quits and begins to pray again. He makes this point that gives us pause for thinking—that if, in prayer, we ask for anything lower than God's Will, it will not be answered. If we ask up to His Will, then our prayer will be answered above what we ask.

—GLENN CLARK in *A Man's Reach*

A Professor Had Some Time Off

By CARL C. RASMUSSEN

On a holiday from his classroom, Dr. Rasmussen visited other professors in their classrooms! Here are some things he learned

THERE IS A "NEW LOOK" in American theological seminaries!

For one thing, seminaries now know each other better than they used to, when theologians were more pugnacious. It is my good fortune to teach in a seminary whose directors feel that its professors need to know what others are doing in this field. So each professor, in the order of seniority of service, gets time off now and then to use in fellowship within other schools.

From September till Thanksgiving, 1949, I spent my time at a dozen schools of theology—besides conferring with the heads of four others. If a theological professor has developed an inferiority complex, let him go on a round of visits like this. He will find a demonstration of Christian welcome. Christian courtesy, I found, treats him as a brother who is doing a great work in a great cause.

And it is almost impossible to find an educator in this field so impressed with his own greatness that he looks condescendingly at a fellow laborer. All seem to feel humble before so great a task as the seminary faces in days like these.

This spirit was clearly evident in seminaries of our own church, in schools of other denominations—such as Princeton, McCormick, Seabury-Western, Western (of Pittsburgh), and Pittsburgh-Xenia—and in interdenominational schools such as Hartford, Yale, University of Chicago.

AND IT WAS NOT only administrators and professors who were gracious. For instance, I was repeatedly invited to join a circle of students in Yale Divinity School's beautiful dining-room. If I happened to be the first to arrive at a table with my tray of food, I was never left to eat my meal in solitude. Students passed up other available tables to come to mine, introduce themselves, and join me.

At Princeton a special schedule of meals was arranged for me by the students themselves, to make sure that I had opportunity to eat with each of the several clubs where seminarians have their meals.

At Maywood the students seated me at the "head table," and flanked me with gracious neighbors. At Mt. Airy I shared the table fellowship of both students and faculty members. At Garrett Biblical Institute, Prof. Georgia Harkness ushered me to the dining-hall, and saw to it that a company of students joined us.

At Western Seminary, Pittsburgh, I was the guest and neighbor of President Riddle at a dinner meeting of a learned society, assembled for its monthly program. And when I was unwise enough to fall so ill at Hartford Seminary that I could not, for the time, continue my journey, I was established in the seminary guest room, and looked after most solicitously. One is not allowed to feel that he is among strangers, much less among theological antagonists!

TO MENTION ANOTHER aspect of the "new look," the theological atmosphere is different these days! One who went to

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IN TRAINING FOR THE MINISTRY

Students for the ministry spend four years in college, three years in seminary

seminary before the two great wars feels that he is in a changed climate when he looks at today's American schools of theology. But if he knows his history, he is aware that today's outlook is not really new at all. That which gives it character is at least as old as the Reformation—not to say as old as Paul! It was the "modernism," now so largely displaced, that was—as the name implies—a viewpoint of recent origin. No church, Protestant or Roman, was entirely untouched by it. But history has tried out that newer atmosphere, and already it has found that it lacks something vital to survival in strenuous and testing times.

The visitor to our theological schools sees many signs of the present "evangelical revival." And in every one of the Christian churches he finds theologians

happy and unashamed about it. This is not to say that every theologian approves of the change. Men who would like us to get away from troublesome doctrines like the Trinity, the deity of Christ, the resurrection of the dead, and the inspiration of the Word of God, are dejected. But a Lutheran feels that Christian seminaries have come back where they belong, where they stand again on the great Christian beliefs of the centuries.

THIS DOES NOT mean to say that the theological outlook is the same everywhere. There are, for instance, schools like the Federated Faculties at the University of Chicago which stand intentionally as the champions of liberalism. There one administrator said to me, "I detest denominationalism." And another said, "I

think that theological education must be tied up with our great universities if it is to have any future."

But even at such a school the outlook is no longer the same as it was in the old days of easy optimism. One professor spoke of the significance of the title of a book recently published by one of his colleagues, *God's Grace and Man's Hope*. He pointed out that this illustrates the trend away from the modernism that so easily became humanism without God. It may possibly be symptomatic of that trend that a graduate of one of our United Lutheran seminaries has lately received a call to become professor in the Federated Faculties at Chicago.

This school stands in protest against deserting the gains of modern scholarship, by a terrified flight to a new supernaturalism, one is told. It attempts to find a middle ground between humanism and neo-orthodoxy.

It is interesting, and not strange, that its catalog offers no courses in systematic theology or dogmatics. The place of that venerable field is taken by courses in "Constructive Theology." That means that the student, supplied with the learning which the school helps him to acquire, is to "construct" his own theology to fit circumstances of the world as it is now.

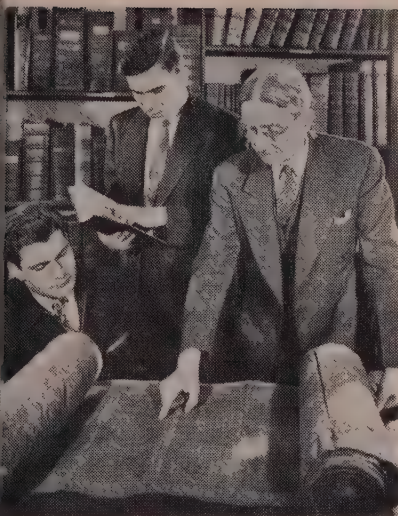
I soon found that at least some of the students felt the outcome was rather that they were sent out with a home-made confusion instead of a theology. "I have been in this course in constructive theology for a half term," said one graduate student, "but there is no theology yet. We have only been watching the shifting scenes from Locke, Berkley and Hume, down to twentieth century modernism. Give me some dogmatics!"

BUT CHICAGO DESERVES special mention because it seems anything but typical

of the general situation today. At Princeton, for example, one finds quite a different flavor. No living man has done more than the Swiss theologian, Karl Barth, to call the church back to evangelical thinking. There is probably no seminary in America where Barth's thought is better known or more sympathetically received than at Princeton.

I shared a delightful evening of fellowship in the home of Prof. Hugh Thompson Kerr, Jr., head of the Department of Theology. Among those I met were Profs. Paul Lehmann and George Hendry. There were others, equally eminent. But I mention these because, with their colleague, Professor Homrighausen, they declare their indebtedness to Barth. They asked me why the United Lutheran Church is translating Swedish theological works. Is it because we wish to foster that type of thought? Do we think it has an important contribution to make to American Christianity? And could I defend certain criticisms which Swedish professors have been making against Barth? I was "on the carpet," in a good-natured sort of way. It seemed clear that I was hearing from Barth's friends!

And yet Princeton does not think of itself as a "Barthian" seminary. Her cordial and gracious dean, Dr. Roberts, smilingly told me that the head of another great school had called her that. But her spokesman had been prompt to say, "We are not Barthian. We are Calvinistic." Seminaries are not interested in going "back" anywhere. But they are interested in the recovery of the evangelical understanding of Christianity which the Reformation made central. The head of an interdenominational school that had for a time given deep concern to those who have a conservative view of Christianity said to me, "I might call myself a chastened liberal."



INTRODUCTION TO THE ORIGINAL
Books looked like this 20 centuries ago

THERE WAS nothing surprising about hearing a Presbyterian seminary claim to be Calvinistic. But I was surprised when a professor in another Presbyterian seminary assured me that there is only a verbal difference between what his church and the Lutheran church believe as to the Lord's Supper.

What a thing to say to a professor who remembers the history of old theological battles on that very point—and the accusation that Melancthon himself became a "Crypto-Calvinist!"

THERE IS SOMETHING almost symptomatic of the times in such assurance that we hold the great Christian beliefs in common. At least a half-dozen professors, in not less than three denominations, said that one of the greatest services we could render to our day would be for us to get together often to confer about *the common evangelical heritage* which all of us must espouse as the only hope of deliver-

ance for a world that is so clearly lost.

Is this the spreading spirit of ecumenicity? And does one find it in evidence among the various branches of the Lutheran Church in America? While on this tour I again attended a meeting of a theological study group whose membership includes professors from almost every Lutheran denomination on this continent. Our organizations may be having a hard time getting together. The union of all Lutheran bodies may be a long way off. But the theological professors are getting together more and more, not only in meetings, but in thought.

I heard one of the group say to a neighbor, "If the officials of our churches were to listen from the other side of a curtain, I'd defy them to tell, from what they would hear, to what churches the men here belong!" More and more our theologians sound like evangelical teachers.

It gets harder and harder to find a Lutheran seminary in America which is not dealing in a fresh and open-minded way with the great themes of our faith. There are indeed differences of outlook among our Lutheran schools of theology. But less and less are there differences which are continued by insulation from other groups and other ways of seeing a theological question. The open-mindedness grows hearteningly—and it does not all belong to one group.

I came back feeling that it would not have been nearly so heartening to have made a tour like this 25 years ago. At that time the Christian forces seemed to be fighting a rear-guard action against forces of secularism that were apparently sure to win the field. Now one comes back with the feeling that under the juniper tree with a dejected Elijah is not the place for the church today. The church has again heard the Word of the Lord, "The gates of hell shall not prevail."

Gettysburg Men Get Around

By RICHARD T. SUTCLIFFE

Graduates from Gettysburg Seminary are in the ministry in thirty-one ULC synods and on foreign mission fields

IF ANY OF THE HEIRS of Jacob Schmidt, a citizen of Philadelphia about 1826, have been wondering when his copy of *Hallesche Nachrichten* will be returned, here is some rather belated news. *It won't!* It would appear that the theological seminary to which Herr Schmidt so skeptically donated his volume 124 years ago has been around long enough now to be considered permanent!

For history reveals that in the spring of 1826, Lutherans in Philadelphia were given opportunity to make donations of books or cash towards establishing a seminary upstate, in a small as-yet-unknown community, Gettysburg.

Among persons interested in the venture was Jacob Schmidt, who skeptically wrote on the flyleaf of one of the books included in his contribution: "Presented

to the German Lutheran Theological Seminary of Pennsylvania . . . on condition . . . that if the Institution shall not come to maturity . . . or cease altogether, this Volume to be returned to the Donor . . . Jacob Schmidt, Philadelphia, April 4th, 1826."

THE WORTHY GENTLEMAN had reason for being slightly dubious about the success of the Gettysburg venture. Up until that time there had been much talk about establishing seminaries and colleges (academies) for the preparation of young men for the ministry. But nothing had come of the talk.

True, a seminary had been in existence in New York state (Hartwick) for about a quarter of a century. But its location—off the beaten path of Lutheranism—plus its difficulty in getting started didn't give much hope for supplying the Lutheran churches with new pastors.

Up to 1826 Germany supplied a good many of the pastors needed to fill American Lutheran pulpits. The others were tutored privately by prominent American pastors in their own studies, and were ordained as ministers after they acquired practical experience as assistants.

However, increasing agitation from the Pennsylvania Synod as well as from the Maryland and Virginia Synod demanded that congregations on the eastern seaboard take steps to establish a theological seminary somewhere close to the concentration of American Lutheranism. Led by Dr. Samuel S. Schmucker, who had been tutoring young men in theology in the

The Lutheran



New Market (Va.) parsonage, the seminary at Gettysburg was underway.

Gettysburg's beginning was humble enough—one professor, eight students, a promising collection of books (including Herr Schmidt's) and assets of \$1,700. But even from the first there was promise of bigger things to come: among the first graduating class was John Gottlieb Morris, who was to found and edit the *Lutheran Observer* (a forerunner of THE LUTHERAN) in 1831.

WITHIN A SCORE of years, a Gettysburg graduate, Samuel Sprecher (class of 1834) became one of the first presidents of Wittenberg College (1849-74), later became professor of philosophy and systematic theology at the Ohio seminary.

By 1871, Gettysburg-trained Jacob Abraham Clutz, later a professor at the seminary, had become the first president of Midland College. Down through the years, many pastors who studied on the Gettysburg campus assumed the presidencies of such institutions of higher learning of the United Lutheran Church as Gettysburg College (Drs. Samuel G. Hefelbower, Henry W. A. Hanson, H. L. Baugher, Sr., Milton Valentine and H. B. McKnight); Thiel College (Dr. Earl S. Rudisill); Midland College (Dr. Clutz); Carthage College (Dr. Holmes Dysinger, Dr. Gould Wickey); Newberry College (Dr. John Henry Harms); Wittenberg (Dr. Sprecher); Western Seminary (Dr. Dysinger); Philadelphia Seminary (Dr. Henry Eyster Jacobs). Of Gettysburg Seminary's seven presidents, five have been trained on-the-campus.

Today Gettysburg Seminary is represented among the pastors of all but one ULCA synod. Central Pennsylvania, Maryland, Rocky Mountain, West Virginia, and other synods have presidents who have been ordained following Get-



Thousands have admired the worshipful Chapel of the Abiding Presence

tysburg Seminary graduation. More than 50 Gettysburg-trained missionaries are scattered over ULCA foreign fields.

From Gettysburg ranks have come such writers as Historian Abdel Ross Wentz (president of the seminary since 1940); Old and New Testament Commentator Herbert C. Alleman; Devotional Writers Leander M. Zimmerman and John Henry Harms. Dr. Frederick H. Knubel, first president of the United Lutheran Church in America, was Gettysburg trained. Dr. Luther Allen Weigle, until recently head of Yale Divinity School, was too.

Over 2,000 pastors have studied their Hebrew, Greek, philosophy, systematic theology, dogmatics at Gettysburg Seminary, then scattered to assume their share of serving the Kingdom in communities large and small across North America.

THE PRESENT STUDENT BODY of 107



Gettysburg Seminary Library

undergraduates makes Gettysburg Seminary the largest in the United Lutheran Church. These pastors-to-be come from no less than 56 different colleges, represent 16 states and countries!

They study in what is considered one of the best-equipped theological seminaries in the country. Sixty acres of ground stretch along historic Seminary Ridge to give scenic background for a new \$230,000 library holding 60,000 volumes including all volumes and historical data of the Lutheran Historical Society, and also for the Chapel of the Abiding Presence, which cost \$150,000 in 1940 and is an excellent example of Colonial architecture; an administration building, refectory, dormitory (that was partly destroyed during the Battle of Gettysburg) and 13 other buildings.

Professors and student body maintain that the campus location—away from city life and noise, yet close to important highway and rail connections—make it ideally situated. Total assets of the institution at present amount to over \$2 million, of which one million is endowment.

The seminary offers a wide range of departments, all of them Bible-empha-

sized. Eight departments are headed by eight full-time professors. Dr. Bertha Paulssen's unique course in Christian Sociology is believed to be one of the few theological studies in human relations.

A FOUR-POINT outlook is offered seminarians studying at Gettysburg. In the words of President Wentz, they are:

(1) Cerebral plentitude—the seminary is among the best in accredited institutions of the United States.

(2) Visual amplitude—the seminary's vision is not limited. He gets to know his church through contacts with professors active in the United Lutheran Church, National Lutheran Council, Lutheran World Federation, and World Council of Churches.

(3) Pectoral latitude—students achieve a wideness of heart, believing that pastors can be good Lutherans, still on good terms with fellow-ministers of the Gospel from other denominations.

(4) Intestinal fortitude—a willingness on the part of faculty and student body to explore new fields of thought and action, to take steps towards a conscious and clarified Lutheranism.

FROM A SUCCESSFUL CAMPAIGN for six million dollars during Christian Higher Education Year, Gettysburg Seminary will benefit by the addition of \$150,000 from four synods—Central Pennsylvania \$93,000; Maryland, \$40,000; Pittsburgh, \$15,000; and West Virginia, \$2,000.

The \$150,000 will construct a dormitory for 60 or 70 seminarians, plus small apartments for 30 to 35 married couples.

Concerning the need for the dormitory, Dr. Wentz and the board of directors have been emphatic: "This (new dorm) is an urgent need and will require at least \$300,000. It is our hope to make a substantial beginning of this dormitory building fund through the CHEY appeal, then to complete it through private donations!"

What about the "married seminarian"? Dr. Wentz was asked. His reply: "The 'married seminarian' is here to stay! Already, Gettysburg Seminary has over 50 married couples. Generally speaking, I've found these men are excellent students.

"They are intensely interested and serious about their calling. In some cases they are better students than the single men. I look for the time (after a leveling-off of enrollment and a lower average age of students have been reached) when married students will comprise from 20 to 30 per cent of our student body."



Library Interior

Is Christian Higher Education Year important to Gettysburg Seminary? Dr. Wentz says "yes" emphatically!

"Gettysburg Seminary is heartily in favor of CHEY, both for its own sake and for the sake of all the institutions involved. To the student of the history of our church in this country, it is perfectly clear that the quality of our educational institutions is the barometer of the church's progress. This has always been true. The high efficiency and the intensive work of our colleges and seminaries in generations past accounts for the high standing of our church among North American Christians. Our seminary wants to see all our colleges strengthened.

"The time has come for the schools of the Lutheran Church in the United States and Canada to move forward both in their facilities and equipment, and in staff, curricula, and methods. And I mean to include in this not only the well-established institutions but the younger schools in so-called mission territory which must look to the stronger areas of the church for their support. It will be a fine index to future progress along the whole line of the church's advance if we can now continue our pattern of success in the ULCA, and with combined effort reach the splendid goal which our church and its Board of Education have set."

THERE'S A BIG difference between one professor, eight students, a collection of books and \$1,700 in cash assets—and eight professors, 107 students, a 60,000-volume library and two million dollars in assets! Perhaps if Jacob Schmidt came back to the Gettysburg campus in 1950 to find out if the "institution" had "reached maturity," he'd smile, nod knowingly and make another contribution . . . this time to Christian Higher Education Year!

GIVE THE CHURCH COUNCIL CREDIT

By DWIGHT YOUNG

In his daily newspaper column, Editor Young described his discovery of the active service given by church trustees in managing congregational affairs

THIS MORNING I am going to pay a deserved tribute to a considerable group of men in this community whose labors are unpublicized and whose identity with the important work they are doing is generally unknown except to a relatively small group.

I refer to the men who comprise the boards of trustees, elders and deacons or what-have-you of the various churches.

Some months ago, to my surprise, mingled with a degree of consternation, I was informed I had been elected to the board of trustees of my church. I accepted with misgivings. I felt there were a great many men in the congregation far more capable than I and better trained in the church field, although I do have vivid recollections of the vast amount of time and energy my father gave to the affairs of the little Pleasant Grove country church in southern Illinois for upwards of half a century. He was as regular in his attendance at "session" meetings as at the breakfast table.

I OFTEN MARVELED in my youth at his devotion to the interests of the church. I even wondered that there was any particular business to attend to. So, in a sense this piece is a belated recognition of the part my father played in the affairs of that little country church as well as a tribute to all men who serve faithfully on these lay boards.

First of all I was amazed to learn how

much "church business" comes before these boards for decision, together with the vital importance of their decisions on the welfare of the church.

Next I was impressed with the seriousness with which boards accept and discharge their responsibilities. A church trustees' meeting has great similarity to a meeting of the board of directors of a corporation.

Like many another church member, who pays his dues regularly and attends services irregularly, I supposed that ministers run the churches as they see fit and that the laymen comprising the various boards were largely window dressing and "yes" men.

I soon found out how wrong I had been in my surmises. I quickly learned there is a mutual respect between the minister and the church boards.

THE DEVOTED SERVICE of these men to the church of their choice can be explained only by a recognition of their deep interest in the welfare of the congregation. Certainly they do not do it for glory, because I doubt that one church member in a dozen in any church could name off-hand the presidents of these boards, let alone other board members.

In the course of a year there are many board meetings, which take the members away from their own day-by-day duties. Yet there is usually a large attendance at such meetings.

So today I pay my respects to the unsung board members in Dayton's church world and elsewhere.

Mr. Young is editor and publisher of the Dayton (Ohio) "Journal Herald" and a member of Westminster Presbyterian Church, Dayton.

TIME OUT FOR GRANDMOTHER

By HAZEL GABRIEL NEFF

Margaret was glad she decided to go home for a few minutes

ALL DAY as she rolled sheets of paper in and out of her typewriter, wrote deeds and divorce petitions, Margaret Todd argued with herself. Her daughter, home on a visit, was having dinner with her brother and his wife. They wanted Margaret and Jim—"Mom" and "Dad"—to come out and have dinner with them.

But what to do about Grandma, Jim's mother, at home alone. Rat-a-tat-tat. There was plenty of food for her dinner and she was perfectly able to prepare it, but would she? No, she'd probably sit eating a crust of bread and feeling sorry for herself, feeling that she was misused. Rat-a-tat-tat. Rat-a-tat-tat.

Oh, well, let her starve if she can't do anything for herself. Rat-a-tat-tat. We could go home and get her if the car weren't laid up. Oh dear. Rat-a-tat-tat. Why do I always have to be worried like this?

Rat-a-tat-tat. She could just as well get herself something as not. Why must I feel sorry for her? Rat-a-tat-tat. Rat-a-tat-tat. I could go home and open a can of soup and fix her some eggs. Rat-a-tat-tat.

But it will take an hour and a half or more to go home and get her meal ready and then to get back out to the kids' place. Rat-a-tat-tat. But I guess I'll do that. Rat-a-tat-tat. I suppose she is lonesome, there alone all day and then having to eat dinner alone. Rat-a-tat-tat. I'll call the kids and tell them I'll be late, and Dad can go on out. Rat-a-tat-tat. Rat-a-tat-tat. Rat-a-tat-tat.

WHEN MARGARET ran up the back steps and into the kitchen she had a glimpse of

Grandma in the living-room, just sitting with her hands folded. Her naturally long face even longer than usual, her mouth pulled down at the corners, she drooped there as forlorn as a chicken in the rain. She peered out and saw Margaret. A pleased smile broke over her old face.

"Why," thought Margaret, "the poor old thing. She's really glad to see me." A little thrill of satisfaction swept her.

"Well, Margaret," said Grandma, "why are you here? I thought you weren't coming."

"I came home to see that you ate your dinner," answered Margaret, busy opening soup, setting out the bread and cake, and getting the eggs from the refrigerator.

"Well, now, you didn't need to do that." And Grandma came out into the kitchen and stood around, watching Margaret as she moved from stove to table and table to stove.

"There now," Margaret surveyed her mother-in-law and the inviting little meal with satisfaction. "I must be going."

"Thank you so much, Margaret." There was a look of almost affection on Grandma's face. "It was thoughtful of you." And Margaret, with an unaccustomed rush of friendly feeling, kissed the soft wrinkled face and hurried away to catch her car.

RIDING ALONE, Margaret was surprised at the glow of well-being that filled her. Tears came to her eyes as she thought, "Why, I'm really happy about it," and she remembered how her daughter as a small child had described a happy feeling

—"My stomach tickles." Her thoughts ran on. "What a wonderful thing kindness is! It's a boomerang. It's just as Shakespeare said about the quality of mercy. It blesses him that gives and him

that takes."

Margaret reached her stop and got off the streetcar. A sense of happy relief lent speed and lightness to her feet as she hurried to join her beloved family.



STEP ON THE BRAKES

By MARION WATHEN FOX

A young fellow learned that life is a good bit like a highway

"DAD, I'VE DECIDED what I'd like to be when I grow up," announced Blair Bennett at breakfast.

"That's good," answered his father, smiling a little. "Let's hear, Son."

"I'd like to be an automobile manufacturer."

"A . . . what?"

"Automobile manufacturer—make automobiles."

"Whatever put that idea into your head?"

"Well . . . I like to make things. And I like to make them go . . . go right."

"I see," smiled his father, but he was thinking. "It's just a boy's notion. By the time he gets through high school he'll have other ideas!" But he said in quite a serious tone, "Any improvements you're thinking of making over the 1950 Ford, Lincoln, Buick, and all the rest of them?"

"Yep! But I haven't got them all worked out yet," answered 14-year-old Blair, in all seriousness. "But there's one thing: the only radio I'd allow in a car would be one to keep announcing—with short intervals between—the rules for motor traffic. Understand what I mean?"

"I think I do," answered his father. "But—just what rules do you mean? Such as . . . ?"

"Something like this, *Always see that your brakes are working before you start out . . . Don't depend on the car you're meeting . . . the driver may be asleep, drunk, or crazy . . . Watch the cross-roads and street intersections . . . that sort of thing.*"

His father laughed loudly. "I think you'd better plan on being a motor-cop," he said.

THE NEXT NIGHT Blair was late getting home from school. When he did arrive he had a lump on his forehead, a scratch on his cheek, an eye half closed.

"Blair! Whatever happened?" exploded his mother. "Just look at your face!"

"How can I look at my own face," muttered Blair, in a surly tone.

"He's been in a fight—that's plain," announced his father sternly.

Blair nodded. Then he muttered, "Well, the other fellow started it, and—he got it just as bad as I did." He looked at his father with rather a sickly grin. For a minute or so his father didn't say anything, but finally he looked straight into Blair's eyes and said,

"*Lost control of the car, eh? . . . brakes not working right!*"

Silence in the Bennett dining-room.

"*Don't depend on the car you're meet-*

ing . . . the driver may be asleep, drunk, or crazy," continued his father.

"Watch out at the cross-roads and the street intersections," again quoting from highway regulations as suggested by the young automobile manufacturer.

Blair's face grew red. He turned around and hurried from the room.

"FOR PITY SAKE," Jim, what did you mean?" questioned his wife.

"Didn't you understand? Well, Blair did. Just this, Mary. *Life is a sort of highway . . .* and each person on it is kind of like an automobile . . . and it's up to the driver to keep his car (himself) working right—see that the brakes are right so that the car (himself) won't run amuck—use self-control, thoughtfulness of others—see what I mean!

"And no one is alone on the highway. He meets all sorts of people, and one never can tell what the driver of the other 'car' is going to do. As Blair said, 'He may be asleep, or drunk, or crazy.' Bad temper, quick temper, and intolerance are just about the same in human beings. So we've got to sort of think and act for the 'other fellow' too, if we don't want to have a crash and hurt ourselves and maybe many others."

A noise of applauding—a big clapping of hands, came from the dining-room doorway.

THERE STOOD Blair. His eyes were beaming. "I knew it, Dad!" he exclaimed. "Knew it was something like that . . . though I couldn't have said it like that. But, it's true all right and . . . and . . . I could have kept Lorne from getting mad this morning and so prevented our fight. I knew what he was like. So I should have put on the brakes sooner. A fellow has got to be big enough to . . . use self-control or whatever you call it. Anyhow

. . . everyone doesn't know *how to drive*," and he gave a little laugh and turned to go upstairs to his room. But on the stairway he beckoned to his father. So Jim Bennett followed his son upstairs.

"I'M TAKING these down, Dad!" announced Blair, pointing to the pictures of the automobiles on the walls.

"Nonsense! They look fine there," grinned his dad, and he meant it. "What's the idea?"

"I was thinking I'd give up that idea, about being an automobile manufacturer when I grew up. I think maybe I'd rather be another kind of a guy."

"Just . . . what . . . ?"

"A fellow like you said . . . who teaches other fellows to drive right, keep their cars from getting into jams . . . learn the right rules of the road so that they won't hurt themselves or other people . . . put on the brakes before it's too late . . . learn self control . . . see!"

"Well, you can be *both*—why not?" and now his father's eyes had a happy look in them. "Sure you can be both—an automobile manufacturer, or go into any other needs-being-done work in life, and also be a guy who helps keep the highways of life safe for humanity.

"Just follow one simple little rule and try to get other people to do the same."

"What rule?"

"*Do to others as you would like them to do to you.*"

"Oh!"

"Now, let's have a look at these pictures you've got on your walls . . . some cars, eh?"

"Which one do you like best, Dad?"

"This one I think . . . when I get a little more money maybe I can get the Bennett family one like it. And you can teach me to drive it right," and father and son grinned at each other.

IF YOU JUST CAME IN

In case you have recently become a subscriber for "The Lutheran" you may need an introduction to this continuing feature of the paper, the "Know the Bible" series. Week by week we provide a guide for careful reading of some book of the Bible. We all know that even faithful church people don't spend enough time studying the Scriptures. An hour a week will be enough for the study conducted in this paper. Over a period of years this investment will result in greatly increased knowledge of some of the most important sections of the Word.

First, read in your Bible the section assigned for study this week. Then read Dr. Flack's explanation. Perhaps you will then wish to read the chapter again. For seven or eight months we shall concentrate on the Book of Exodus, "the most magnificent book ever written about the birth of a nation."

BABY IN A BASKET

"Know the Bible"

A mother saved her son from certain death, because God had need for him

By E. E. FLACK

This week read the second chapter of Exodus

BEFORE THE MANGER of Bethlehem, no cradle ever held a more precious child than did the ark of bulrushes on the brink of the Nile. Moses was the greatest character in Hebrew history, one of the greatest of all time. He became Israel's primary leader, lawgiver, writer, statesman, and prophet.

How beautiful is the brief description of his birth and boyhood (verses 1-10), later experiences (11-15), and his romance and marriage (16-22)! Is it not strange that we are not given the names of people in the story—his parents, sister, the babe, the Pharaoh's daughter, and the maidens? No names are mentioned except to note the lineage from Levi (vs. 1).

Doubtless the motive of the inspired writer was to magnify the part of Providence in the preparation of the man who was to lead Israel out of Egypt. It was God who had selected his parents,

made them bold to believe that he should live for a peculiar destiny, protected the babe in the bulrushes, timed the bath of the Pharaoh's daughter, endowed her with a heart of compassion, led the child to make a plaintive cry, and arranged for his rearing at his mother's knee as well as at the court of the king. Behind the scenes and the unnamed characters, God was promoting his high purposes.

FROM OTHER SOURCES we learn that the father of Moses was Amram. His mother was Jochebed, and his sister, Miriam (Ex. 6:20; Num. 26:59). The name of the Pharaoh's daughter is uncertain. The rabbis suggested Bithiah; Josephus, Thermoutis; certain others, Merri or Merris, daughter of Rameses. Whatever her name, she reveals a heart of tenderness and compassion quite in contrast with the cold and cruel spirit of the king.

But it is particularly Moses' mother

who incites our admiration. The text reads, "And when she saw that he was a goodly child, she hid him three months" (verse 2). Stephen calls him "exceeding fair" (Acts 7:20). The father also shared the mother's courage. "They were not afraid of the king's commandment" (Heb. 11:23).

What mother love will not do! Moses' mother believed in the promises of God made to Abraham. From the depths of her soul she revolted against the tyranny of the king. Cherishing the hope of deliverance in her day, she had visions of the coming of a savior. Like Mary, the mother of our Lord, she pondered all these things in her heart. And her faith made her bold to plan a way of sheltering and saving her precious son.

THE ARK OF BULRUSHES which she devised was similar to others in common use in that day. It was made by weaving together papyri reeds, whence came our first paper, and plastering them with bitumen. This little boat she hid among the reeds, awaiting the working out of God's great purposes.

Oh, that we had more Jochebeds and Hannahs, women waiting on God and willing to commit their children entirely to his care! It is when a child is placed in God's keeping that he becomes most precious.

Certainly God did not fail this fond mother. The way matters worked out makes us marvel at his methods. The daughter of a cruel king had a heart of pity. Even she must have revolted against the death-dealing edict. At any rate, she set aside personal interests and pride of race and accepted this child as her son, naming him "Moses," meaning "drawn out."

Before receiving his training at the court of the king the lad came first under

his mother's tender care, thanks to a solicitous sister. As many another man of God, Moses learned much from his dear mother. But God also saw to it that he became "instructed in all the wisdom of the Egyptians" (Acts 7:22).

WHEN GOD SELECTS a man to be a great leader, he trains him for the task. As Saul of Tarsus at the feet of Gamaliel in Jerusalem and as Luther in monastery schools, so Moses at the court of the king drank in the wisdom of the age. Moreover, like those later leaders, he needed also to know firsthand the sinister system he was soon to shake.

Matured in this royal atmosphere, Moses chose "rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11:25). Misunderstood by his people and marked for murder, he fled to Midian, where he came into happy relations with Reuel, a prominent priest and tribal chieftain. The Midianites were a leading tribe of northwestern Arabia, descendants of Abraham through Keturah (Gen. 25:1-4).

The story of Moses meeting his mate in Midian is a charming pastoral scene. Zipporah, whom Reuel gave him to wife, means "bird." She was doubtless beautiful. The name "Gershom," meaning "stranger," reflects Moses' sense of absence from his own. But under God it was necessary for him to learn to know the desert and Sinai as well as Egypt.

The closing verses of the chapter (23-25) summarize the situation. Under the burden of bondage the Israelites cried to God and God heard them. Always faithful to his covenant, he prepared the way for their deliverance. We too may be certain that he who heard the cry of his chosen ones will also hear our cry in the day of distress.

Personal Problem Clinic

Little problem

QUESTION: We have three fine children—a girl of eight, a boy of four and a half (the problem) and a baby six months old. The days seem past when we could expect a pleasant ordinary day. Now, the way our boy carries on, by 9 A.M. we have had so many scenes with him that the rest of the day seems spoiled.

The boy is healthy, behaves well in Sunday school and outside, has plenty of toys, and lives in a Christian home. But he takes every opportunity to make a disturbance, constantly teases his older sister by disrupting whatever she is trying to do, carries on in front of company, and takes every opportunity to disobey simple requests to pick up his blocks.

We try to give him small responsibilities, which he sometimes carries out all right. We have tried to show love, extra consideration, and patience. Scolding and whacking are taken as jokes. After due warning I have lately used a strap, which at first seemed to do some good but then lost its effect. Sometimes he acts as though he were "cured," but soon the old symptoms again appear. Neither reasoning nor physical punishment seems to work. Outside he plays well with children of his own age, but the moment he enters the house he is different.

REPLY: Advising on such a problem at a distance, without seeing the actual situation, is unsatisfactory at best. And even on the ground it is sometimes far from easy. From your statement your son seems to be a healthy, active little fellow—a little more active and aggressive than the average, but not outside the pale of normal behavior. It is possible that you are expecting too much.

Does this boy have plenty of chance to play on the outside with other youngsters of his own age? Or is that only an occasional experience? If he doesn't have this opportunity, that may be one reason for his excessively annoying behavior in

the house. There may be too much natural restriction, or you may be setting up too many additional restrictions.

It is likely that as this boy grows older he will leave behind many of his annoying types of behavior. Patience on a large scale will be in order. Cultivate his companionship, without condoning his unwelcome behavior. Take him out of the company of the other children wherever you can. Continue your praise for good behavior.

You could also hold before him some special privilege which he enjoys, as something toward which to work. If you suspect there is anything physically wrong, take him to a good pediatricist. If you have a child psychologist near by, have him examine the boy, and give him his history. But don't expect any sudden change. You'll probably have to work and wait for it.

Influences on child

QUESTION: What are the greatest influences upon the personality development of a child? What is the order of their importance?

REPLY: The influence of the home is generally regarded as paramount. By the very nature of the situation there is good reason to accept this assumption. This influence may be for good or for ill, depending upon the quality of the home. But the child's school experiences, his friends, his community, his socio-economic condition, and the whole cultural pattern in which he lives are meaningful. To arrive at the relative value or importance of the various influences is a very difficult task for the psychologist. Very little experimental work has been done on this problem, hence there is no sufficient ground on which to base a conclusion. Opinions of various observers differ, as naturally they would, according to their experience with children.

—EARL S. RUDISILL

The World in Which Jesus Lived

History of New Testament Times, with an Introduction to the Apocrypha. By Robert H. Pfeiffer. Harper. 561 pages. \$4.

All who are acquainted with Dr. Pfeiffer's earlier volume, *Introduction to the Old Testament* (1941), will find in the present work the same breadth of knowledge, critical acumen, and masterly handling of detail. In the Foreword to the former book the author indicated that his original plan included a discussion of the Apocrypha and Pseudepigrapha but that for reasons of space he had decided in favor of "writing another book about them." Here is that book.

Part I deals with "Judaism from 200 B.C. to A.D. 200," divided into (A) Palestinian, and (B) Hellenistic Judaism. Under (A) is given a condensed but clear account of political history from Alexander to Titus; the religious history of "Palestinian sects, parties, schools, and movements"; and the literary history, with detailed introduction to writings of Hebrew or Aramaic origin not found in the Old Testament or the Apocrypha. (B) Includes chapters on Hellenism (about 75 pages); The Jews in the Lands of Their Dispersion; Alexandrian-Jewish Literature.

Part II (about three-fifths of the book) consists of introduction (in the strictly technical sense) to the Books of the Apocrypha. The contents of each book are summarized in a full and thorough fashion (e. g., Ecclesiasticus by Sirach requires 10 pages); critical problems are given due attention; and the religious teaching is set forth with gratifying comprehensiveness and clarity.

Such a book is hardly intended for beginners, though there is no reason why any intelligent person may not study it with profit. It is not a history of the early church but a fully documented account of the world into which the church came and won its victory.

To those who have had but vague ideas as to the manifold achievements of Greek culture the chapter on Hellenism will bring many a surprise. The account of the Jews of the Dispersion will throw light on many aspects of the New Testament, especially in the letters of Paul. Anti-Jewish feeling will be found to be no new thing, and some of

its underlying causes may be discovered.

The patient student by using the introductions to the Apocrypha may learn for himself the character and meaning of those books which are to be found in the middle of many pulpit Bibles but which are never read.

JOHN K. LINN

Columbia, S. C.

Help in Being a Saint

A Serious Call to a Devout and Holy Life.

By William Law. An Introduction by J. V. Moldenhawer. Westminster Press. \$2.

Here is a book that greatly influenced the lives of Charles and John Wesley. George Whitefield said of it, "God worked powerfully on my soul through that excellent treatise."

The recurring motif of the book is that we "should intend to please God in all our actions as the happiest and best thing in the world." As Law puts it, "Let a tradesman have this intention and it will make him a saint in his shop."

The book is a plea for a life of devotion. Law divided his day into watches of prayer: every three hours he heard the silent bell summoning him to the secret place. At six in the morning came the first office, the dedication of himself and of the day; at nine he was on his knees pleading for humility; at noon he was asking for love and interceding for the world; at three o'clock he was with Christ on the Cross, surrendering his spirit into the Father's hands; at six he brought the day under review; at bedtime he med-

itated upon death, and surrendered himself completely to God.

Dr. Moldenhawer's introduction, written shortly before his death, is excellent. Here is a good book for anyone who would improve his or her devotional life.

Souderton, Pa. WILLIAM R. SEAMAN

Answering Questions

When the Lamp Flickers. By Leslie D. Weatherhead. Abingdon-Cokesbury. 206 pages. \$2.50.

This volume is a series of 21 sermons occasioned by the thought-provoking questions sent to the pulpit by the parishioners during question periods. They are of the type that have perplexed many readers of the gospel who, by reason of their scientific knowledge and worldly experience, find their faith tested by apparent contradictions. Such contradiction is illustrated in the question "Did Jesus really still a storm?" or in this one, "Did Jesus disapprove of wealth?"

The book takes its title from an incident in the author's life that might well be matched by similar experience in the reader's life. "Whatsoever you ask in my name that I will do," John 14: 13, was interpreted by a boy of 15 (the author) to cover his passing an examination. So on the night before the examination he reminded God, in his prayers, what Christ had promised. He failed the examination and as he says, he lost a good deal of faith.

It was then that the lamp flickered but did not go out. In this sermon Dr. Weatherhead rationalizes the test. The word "name" becomes power or the ability to fulfill the purpose. So God no doubt could rush in and act in the way we want but must not do so, for to do so would defeat his purpose. This also offers an explanation of why, with all power, God permitted his son to be put to death.

The fundamentalist may take exception to his interpretation, more particularly in that of "Peace be still" (Mark 4: 36-41), in the incident of the storm at sea. The context reads "he rose and rebuked the wind and said unto the sea, Peace, be still." Dr. Weatherhead believes the words were spoken

to the men in the boat. He goes on to show that such interpretation does not in any sense lower the belief in the divine power of Jesus to have stilled the waves.

It is such resolving of each difficulty, without involving long theological discussions, that should make this book interesting to the layman. The humble illustrations also used and taken from daily life and experience are well worth reading. It is not a book to be read in continuous sittings since the sermons are distinct and yet do have a common thread of interest.

Philadelphia

JOHN GUTHRIE

Building Worship Programs

Worship Services for Purposeful Living. By Alice Anderson Bays. Abingdon-Cokesbury. 256 pages. \$2.50.

This book of worship material immediately impresses one with the fact that every thought in it rings true to the title, "Worship Services for *Purposeful Living*."

The 20 well-planned services with their inspiring and appropriate scripture, prayers, hymns, poems and stories serve a real need in the lives of present-day youth. The freshness, beauty, variety, spirit, and meaningfulness of this material used to carry out the purpose of the theme will appeal to the interest of our youth.

The stories are very effective and especially suitable for special days such as Life Service, Mother's Day, Missionary Sunday, Race Relations Sunday, and patriotic occasions. They are practical in that they deal with problems of the present day and find solutions for these problems. They include inspiring biographies of people living now.

In the appendix there are presented some excellent principles for building worship services. Young people who must arrange services without the assistance of adult counselors will find these principles helpful.

To a counselor of young people, whether guiding in the local church, in a conference, in youth camps or conventions, this book will supply an abundance of useful devotional material for many occasions.

Harrisburg, Pa.

LA VENE GROVE

New PCSB Editor

The Rev. W. Kent Gilbert (*right*), pastor of Redeemer Church, Ramsey, N. J., has been named to the staff of the ULCA's Parish and Church School Board as an editor of weekday text materials. He is expected to assume his new duties Jan. 15 or Feb. 1.

A native of Harrisburg, Pa., Pastor Gilbert is a graduate of William Penn High School, Gettysburg College and Seminary (1941 and 1944) and received his master's degree in religious education from Columbia University in '45.

In addition to editorial experience with the Harrisburg *Evening News* for two years, he served as Gettysburg College's publicity director and editor of its alumni bulletin for five. In high school and college he was editor of newspapers, yearbooks and magazines.

He was valedictorian of his class at college, is a member of Phi Beta Kappa. Following his ordination, he was assistant pastor of St. Peter's Church, New York City, became pastor of the Ramsey congregation in '45. There, he directed the building of a \$120,000 church after fire had destroyed the old church; received 230 members in four years and increased the communing membership by 75 per cent.

Prior to graduation from seminary, he was student pastor at St. John's, Pimlico, Baltimore; St. Matthew's, Hanover, Pa.; and St. John's, Hagerstown, Md.

He is married, has one daughter.

He is currently continuing his work for his Ph.D. by writing his thesis on "Religious Education in the United Lutheran Church."

Citizenship Award

Dr. Edwin F. Keever,

pastor emeritus of St. Paul's Church, Wilmington, N. C., was recently honored by the Exchange Club of that community by being selected as recipient of its first "Citizenship Award." The award was in recognition of "outstanding community service."

The presentation came before 70 representatives of civic and business organizations, who were informed that in future years, a similar honor would be made to the . . . citizen "whose life most nearly resembles in act and deed that of Dr. Edwin F. Keever."

A native of Reading, Pa., Dr. Keever graduated from Muhlenberg College and Philadelphia Seminary,

served parishes in the Pacific Northwest, Pennsylvania and New York, followed by his service to St. Paul's. He served as an outstanding chaplain in the first World War.

He is a member of the Common Service Book committee of the ULCA, has represented the North Carolina Synod at many conventions of the church.

As THE LUTHERAN went to press this week, word was received of the death of Dr. Keever in Wilmington, N. C., on December 19. (See page 48.)



Editor W. Kent Gilbert



HELP FOR DPs 4,500 MILES AWAY
... a New Neighbor Committee at work

Helping Hand

John Kannelaud and his mother, Mrs. John Kannelaud, Estonian "New Americans," like their new California home and the friends they've made among members of St. Michael's Church, Berkeley, Calif.

It's no wonder, therefore, that the two have been intensely concerned with a project recently inaugurated by Pastor Ross Hidy and the St. Michael's Church council—sponsoring another family through assurances channeled through the Lutheran Resettlement Service.

The family selected happens to be composed of Hans and Mrs. Saar and their 15-year-old son. Mrs. Kannelaud remembers the Saars well; Mrs. Saar was her son's godmother.

A unique plan has been established whereby small "New Neighbor Banks" (*see cut*) have been distributed to members of the congregation who offer voluntary contributions at mealtime.

Above, John (second from

right) shows the banks, filled and returned during a recent service, to his mother, Pastor Hidy (*left*), and Norman Chase, chairman of the New Neighbor Committee.

If plans proceed according to schedule, the Saars will arrive in Berkeley sometime next month.

Mattson Elected

Dr. Edward J. Mattson, institutional chaplain of the Lutheran Welfare Council of Northern California since the summer of '46, has been unanimously elected executive secretary of the organization, effective Jan. 1. He will be installed later this month.

A graduate of Muhlenberg College and Mt. Airy Seminary, Dr. Mattson has taken graduate study in advanced studies of child and adolescent psychology at Temple University, has done considerable field work in penal and correctional institutions, mental hospitals.

A veteran of both world wars, Dr. Mattson currently

holds the rank of lieutenant colonel, organized reserves.

Nebraskans Elect

At the annual meeting of the Lutheran Welfare Council of Nebraska last month the Rev. H. G. Cattau, of Omaha, was re-elected president. Also returned to office was the Rev. Adolph Kloth, of Fremont, vice president of the group.

The Rev. Lorin J. Wolff of Lincoln, was elected a new member-at-large of the executive committee. Pastor Wolff is president of the ULCA's Midwest Synod.

Columbia's DPs

A family of six "new Americans" has arrived in Columbia, S. C., following a long train trip from dockside in New York City.

They are Mr. and Mrs. E. Brunenavs, one daughter Ausma, 12, and three sons, Leons, 9, John, 6, and Imants, six months.

Latvian Lutherans, they all turned out for church at



SECRETARY MATTSON
... new office Jan. 1

Reformation, Columbia, the next Sunday, heard Pastor Wynn Boliek preach.

Next day, the three oldest children started out for their first day in American schools. When John went to the cafeteria for lunch, he insisted on saving half of his glass of milk "to take home to mother." Used to sharing his meager rations, he was finally convinced that his mother was well taken care of, whereupon he downed the liquid in no time.

Happy Christmas

Thousands of holiday greeting cards were distributed to patients at Galinger Hospital, Washington, D. C., by volunteers from the Lutheran Inner Mission Society just before Christmas. Complete with postage, the cards were given to the patients to send to relatives and close friends.

The group was also treated to trimmed trees, personal articles, fruit and candy. Many gifts, wrapped in white, were donated by the thousands of Lutheran Sunday school children at White Gift services.

Director Resigns

The Rev. Frederick Frommhagen, executive director of the New York City Inner Mission Society, has resigned to accept a call to Zion Church, Ridgefield, N. J. He has already assumed his new duties.

Until a new executive secretary has been secured, he will assist in the work of the society as an advisor.

Briefly Speaking

Candle-ends left from services at First Church, Dayton, Ohio, were melted by the women's Service Club, re-poured into small paper cups to make Advent candles for the congregation's shut-ins. In addition, each shut-in also received a pine cone, collected and decorated by First Churchers who had vacationed last summer in Colorado.

A "Mission Ten" Club has been organized in the Kansas Synod. Organizer-Pastor Calvin Naugle explains that members contribute \$10 every time a new mission is formed. There is no initial fee for joining. The club is an answer to difficulty reported by the Home Missions Committee of the synod in obtaining funds for new churches.

Over a period of 12 years, over \$4,000 worth of Bibles, Common Service Hymnals, children's books and volumes on current religious themes and devotional materials have been bought by members of First Church, Warren, Pa., through the congregation's own book store. An inventory is maintained, expanded at Christmas. Pastor Edward K. Rogers reports "members now seek religious books through the church rather than from outside sources."

Members of Salem Church, near Miamisburg, Ohio, are a little chagrined at a highway sign recently erected along their property line. "Danger" is printed in huge black letters, followed just as conspicuously with "Slow Church." Pastor Raymond Albert reports that, highway signs to the contrary, his congregation is quite active!

Bill Christensen, writing in the Christmas issue of *The Midland* reports that "13 years ago, the Salvation Army was sponsoring a drive to put food on needy tables. Midland student typists agreed to do their part by contributing an item of food for each mistake in one of their typing tests, proving that there's many a slip between keyboard and lip."

When the Harrisburg (Pa.) Ministerium made plans to honor the rabbi of Temple Ohev Shalom, Dr. Philip D. Bookstaber, for 25 years of service, the Rev. J. Elmer Leas, ULCA pastor of St. Matthew's Church, was asked to deliver the address on "The Conscious Influence of a Life." The recognition service was held in the synagogue.

CAMPUS

Carthage Loses Walker

Prof. Albert Walker, director of public relations at Carthage College for the past two and one-half years, has been named assistant to the president at Heidelberg College in Tiffin, Ohio, beginning Feb. 1.

Professor Walker's new position calls for promotion of the 1950 centennial of Heidelberg College. He will also supervise the college public relations program and assist in financial campaigns.

Professor Walker came to Carthage College in September 1947 after he had completed graduate work at Northwestern University. He was also graduated from Baker University in Kansas, and served as a *Stars and Stripes* reporter during World War II.

At Carthage he directed the public relations and student promotion programs, taught journalism, acted as faculty advisor for student publications and handled other assignments. He also served as director of alumni affairs. He is responsible for the organization of the Carthage College Department of Public Relations.

Wittenberg Choir

In conjunction with Christian Higher Education Year, Wittenberg's a cappella choir will carry a musical message to those who support the Ohio institution when it undertakes its most extensive tour of the school's history this spring. The 42-

member group will travel nearly 2,500 miles, give 21 performances in a six-state area beginning Feb. 26.

The itinerary for the choir follows: Feb. 26, Louisville, Ky.; Feb. 27, Nashville, Tenn.; Feb. 28, Evansville, Ind.; Mar. 1, Indianapolis, Ind.; Mar. 2, Logansport, Ind.; Mar. 3, South Bend, Ind.; Mar. 4, Chicago, Ill.; Mar. 5, Gary, Ind.; Mar. 6, Grand Rapids, Mich.; Mar. 7, Detroit, Mich.; Mar. 8, Tiffin, O.; Mar. 9, Toledo, O.; Mar. 10, Cleveland, O.; Mar. 11, Cleveland, O.; Mar. 12, Dover, O.; Mar. 13, Youngstown, O.; Mar. 14, Canton, O.; Mar. 15, Lancaster, O.; Mar. 16, Cincinnati, O.; Mar. 17, Dayton, O.; Mar. 19, Springfield, O.

Roanoke "Y" Merger

To work and worship together, members of the YMCA and YWCA at Roanoke College in Salem, Va., have voted to merge into a single united organization, to be called the Student Christian Association. Officers of each of the two groups will serve jointly for the rest of the year, but beginning next year a single set of officers will be elected.

Purposes of the merger, according to the two student presidents, include a concentration of leadership, a better variety and standard of programs, an increased membership, wider sponsorship of exchange visits with other schools, greater influence on student

life and activities, and a saving in funds needed for religious and social programs.

Newberry Commencement

Dr. Paul M. Kinports, pastor of St. Matthew's Church, Charleston, S. C., and former executive secretary of the Luther League of America, will be the baccalaureate speaker at Newberry College year-end activities June 4.

The commencement address will be delivered by Dr. Gould Wickey, executive secretary of the United Lutheran Church's Board of Education and former president of Carthage College.

Off-(ULCA)-Campus

During the first month it was open, 250 to 300 different students made use of the new Lutheran Student Center at the University of Washington in Seattle.

Lutheran students at the University of Minnesota have contributed more than \$300 toward a fund to sponsor a Latvian DP student at the university.

A Lithuanian student from a DP camp in Germany, Anas Lymantas, is preparing art sketches depicting life in DP camps for the January issue of the *Campus Lutheran*, monthly publication of the LSAA.

Lutheran students at Penn State are continuing to bring monthly worship services to inmates of the state penitentiary near by.

GEORGIA-ALABAMA

\$750,000 for Building Programs

Anticipated building programs in the synod are reaching a high peak. Total value of church properties contemplated for completion in 1950 and 1951 will reach approximately three quarters of a million dollars. This does not include three church buildings which may also be constructed during this period.

Meanwhile, full assurance is given by the congregations acquiring these new properties that they will pay their apportioned benevolences in full.

REDEEMER CHURCH, Atlanta, has approved preliminary plans for a new church to be erected on the corner of its present church lot at Peachtree and Fourth Streets. It is to be of Gothic architecture, with a touch of modern design, will have a seating capacity of 600. Because of location on an elevated lot, the front approach will be on the lot level, and underneath there will be a full daylight basement, designed for Sunday school and social purposes.

Estimated cost of the building is \$300,000; furnishings \$40,000; organ \$40,000. The organ is a promised gift as a family memorial. The current slogan of the congregation is: "Tithe in '50 to build in '50." Half of the money for the church building is already in hand, and \$68,000 has been placed in the budget this year for the building fund.

DR. ELWOOD L. BOWMAN, of the Board of American Missions, accompanied by Dr. C. A. Linn, synod president, recently spent four days on an itinerary of synod. During this time financing programs were set up for parsonages at Albany, South Macon, and Peachtree Road, Atlanta. Church lots were approved at Albany, Americus, and South Macon; plans and financing programs proposed for church buildings at Albany, South Macon, and Peachtree Road, and a financing program for Emmanuel, Atlanta, were approved. An inspection was made of the Church of the Messiah, Decatur, which is

well on its way toward completion.

PEACHTREE ROAD CHURCH, Atlanta, plans to begin the construction of its parsonage in March, and its church building in the summer or fall.

The congregation in Albany is to be organized this month under direction of Pastor Donald R. Poole, board missionary on the field. South Macon has been approved for immediate occupancy, and a pastor has been called. Meanwhile, Pastor H. D. Kleckley, of Redeemer Church, Macon, has been holding services. The Church of the Redeemer had been planning a new church building of its own, but instead, decided to sponsor the new church in South Macon.

The spirit of this congregation was so much like that shown in "Like a Mighty Army" that the congregation was accorded the privilege of seeing this picture before its release to the church in general.

ST. PAUL'S CHURCH, Savannah, has its budget of approximately \$29,000 over-subscribed, including an amount for the calling and support of a parish deaconess. Pastor Yost has recently been appointed to the Allocation Commission of the ULCA, elected vice president of the Savannah Ministerial Association and president of the Savannah Lutheran Ministerial Association. St. Paul's will be host to the annual convention of the synod Feb. 6-8.



When 25 new members were received into St. John's Church, Asheboro, N. C., last month, 13 were Latvian New Americans shown here with Pastor Walter N. Yount. Others included Roman Catholic, Baptist and Missouri Synod

WINGARD MEMORIAL CHURCH, Clio, Ga., has undergone substantial remodeling and refurbishing.

THE REV. E. A. FELKER has resigned as pastor of Zion Parish, effective Dec. 15, and has taken up work as pastor of Emmanuel Church, Prospect, Pa.

ROBERT PAUL COUNTS, son of the Rev. F. B. Counts, Haralson, Ga., and senior at Newberry College, was one of six students to be selected for Who's Who in American Colleges and Universities. He will enter Southern Seminary this fall.

DEWEY L. HEGLAR

To East Baltimore

THE REV. ANDREW F. THEISZ, of the Uniontown parish in Carroll County, Md., has accepted a call to Bethany Church, East Baltimore, and assumed his new duties Jan. 1. He has been pastor of the rural congregation for the past seven years.

NEBRASKA

17 CHEY Rallies Planned This Month

NEBRASKA LUTHERANS will attend 17 district rallies held in Nebraska Synod and Midwest Synod congregations through Jan. 26. These meetings, designed to promote Christian Higher Education Year among midwest Lutherans, have been arranged by Midwest Synod President Lorin J. Wolff and Nebraska Synod President T. J. C. Schuldt.

Goal for this area of the United Lutheran Church is \$365,000, to be collected in ULCA congregations in 16 states.

GRACE CHURCH, Omaha, remodeled largely by the labor of its congregation, was dedicated Dec. 11. Guest speakers included Synod President Schuldt and Synod Secretary A. W. Young, Omaha. Commissioner Carl Jensen, of Omaha, brought greetings for the city.

Remodeling and enlargement was made necessary because the number of members has grown from 42 in 1938 to 270. The

church, which formerly seated 150, now has a capacity of 350.

Into the new church at Konnarock, Va., will go pieces of rock furnished by various state missionary societies of the ULCA, these pieces of rock symbolizing the united gifts and interest of the WMS in the work in Virginia. Midland College's geologist, Prof. Gilbert Lueninghoener, claims the best rock in Nebraska is in Gage County, so Pastor R. E. Rangeler of Beatrice was asked and made arrangements to ship a piece to Konnarock.

LUTHER LEAGUERS of Grace Church, Hooper, were hosts to over 200 young people at a district rally held Nov. 27. Main speaker was Synod President T. J. C. Schuldt.

HOPES AND PLANS of Grace Church, Lincoln, for a new church were fully realized when the new quarter-million dollar structure was formally dedicated.

The opening service began at the main entrance outside the building as Pastor Leland Leshner received the keys of the church from Gus Prestegaard, chairman of the building committee. The congregation then entered. Synodical President Schuldt performed the formal act of dedication, was assisted in the service by the Rev. L. J. Wolff, president of the Midwest Synod; the Rev. Alvin M. Petersen, pastor of students in Lincoln; and the Rev. W. G. Wise, Lutheran DP director for Nebraska.

The dedication sermon was preached by the Rev. J. E. Stockman, former Lincoln air base chaplain, pastor of St. Mark's Church, Roanoke, Va. The church is of modern Gothic architecture with an exterior of chipped Silverdale stone interspersed with Bedford stone. Seating capacity is 661.

THIRTY-THREE YEARS ago—Sept. 7, 1916—announcement was made in *The Emerson Enterprise* that the new cornerstone of St. Luke's Church would be laid the following Sunday. On this past Nov. 27 the old cornerstone was relocated and a new one placed opposite it in the tower. Nebraska Synod President Schuldt assisted the Rev. R. R. Pfeiffer in the laying of the stones.

Among items in the former stone was a

New Testament, a list of 120 members, the constitution and a brief history of the congregation. Also a Lutheran Almanac, a *Lutheran Women's Work* and a *Lutheran Church Work and Observer*, magazines of the ULCA at that time. A sketch of the proposed church was also in it, and two nickels, dated 1911, when the congregation was organized, and 1916 when the building was under construction.

In the new cornerstone was placed a New Testament, a list of members, church council and building committee; a new model constitution, a brief history, and a list of the confirmation classes.

When completed, St. Luke's will be entirely of tan shades of brick with Bedford stone sills, semi-gothic trim around the front door and Gethsemane window.

The dedication was the last service of Pastor Pfeiffer, who had accepted a call to United Church, Scribner, Nebr. During his seven-year pastorate at St. Luke's, he performed 217 baptisms, 257 confirmations, united 50 couples in marriage, conducted 74 funerals.

PAUL WIEGMAN

NEW JERSEY

Mangum Heads Leadership School

CAMDEN—The Rev. John Mangum, pastor of St. John's Church, Westville, is dean of the annual Leadership Training School being sponsored in the Camden area by the Lutheran Ministerial Association. Sessions are being conducted in St. John's Church, Westville, Wednesday evenings from Jan. 11

through February 15, from 8:00 to 10:15 P.M.

Enrolled are church school superintendents, teachers and prospective leaders. Courses have been selected from recommended materials from the Parish and Church School Board.

"Personal Religious Living" is being taught by the Rev. Louis K. Helldorfer, Trinity Church, Woodbury; "Methods of Teaching" will be under the supervision of Prof. William R. Stover, principal of the Pennsauken schools; "My Christian Beliefs" are to be considered by the Rev. John Newpher, Christ Church, Fairview; "How to Administer the Sunday Church School" will be presented by Dr. Earl S. Rahn, Philadelphia, executive secretary of the Board of Education of the Ministerium.

INNER MISSION WORK has been carried on faithfully for many years in the local county and city institutions of mercy in the Camden area through the supervision of the Lutheran Ministerial Association of Camden and Vicinity. Services are conducted at the Mental Hospital of the Lakeland County institution by the Rev. Thomas Lott, Trinity Church, Runnemede. Weekly devotional services are held for the nurses at the West Jersey Hospital by Pastors S. H. Rudisill, Christen Hansen, C. D. Heft, and Paul W. Kapp. Visitations and counsel are given the patients at Cooper Hospital by Camden Pastors Martin Lehfeldt, Paul C. Weber, and William Ziegenfus. Woodbury hospitals are visited by Pastor Louis K. Helldorfer.

EARNESTNESS in the mission work of the

When this new church is completed at Konnarock, Va., its walls will contain stones from the territory of each synodical and state Women's Missionary Society



church has been convincingly displayed by the regional meetings held in the Collingswood area. The mission study class which had been held annually became so popular that another session had to be planned.

Lutherans are represented in an official way in the Council of Churches of Greater Camden since the election of the Rev. Martin Lehfeldt, of Trinity Church, Camden, as vice president for 1950. The council is composed of 50 churches representing the major denominations in the area.

Last month Mrs. C. K. Lippard reviewed the book *Japan Comes Again* in a meeting at St. Paul's Church, Collingswood. Ten churches in the area have been co-operating.

CHRIST CHURCH, Fairview, became free of debt with a mortgage (\$65,000) burning ceremony, Dec. 4. Dr. Roy L. Winters was speaker, assisted by the Rev. John Newpher, pastor.

RALPH I. SHOCKEY

When the Mississippi Synod met in special session last month at Trinity Church, Jackson (see "The Lutheran," Jan. 4), it was for the purpose of receiving two Latvian DP pastors, Zanis Kristburgs, of Scott, and Pavils Kirsons, of Senatobia (second and fourth from left, front row), into synodical membership. Following their formal presentation, the pastors were installed by Mississippi Synod President H. Belk Leonard. Board of American Mission Secretary Paul Andrew Kirsch preached



NEW YORK

CHEY Rallies Scheduled Next Month

SYRACUSE—Three district meetings for the promotion of Christian Higher Education Year in ULCA churches will be held next month in this area. The first, to be held in Redeemer Church, Utica, Feb. 6 at 8 P.M., will be directed by Willard Sauter and John S. Friedel, co-chairmen of District One.

The second meeting will be held Feb. 7 in First English Church, Syracuse, under the direction of Pastor Frank Shimer, District Two chairman. The third will be directed by Pastor Clifford E. Eichner, heading District Three, and will be held in Holy Nativity Church, Endicott, Feb. 8.

RECENTLY a rather unique celebration service took place in Holy Trinity Church, Elmira. It was the 50th anniversary of the congregation, the 30th of Pastor Clifford Eichner's ordination and the 25th of the present pastorate.

Unique also was the part played by the Eichner family. The liturgist was a brother of the pastor, the Rev. Malcolm S. Eichner, pastor of Advocate Church of Philadelphia. Another brother, Dr. Floyd L. Eichner, pastor of Advent Church, Philadelphia, preached the sermon, and a son, David N. Eichner, was baritone soloist.

Not content with work in Norwich, Pastor David A. Jensen, of Christ Church, Norwich, has laid groundwork for a fine congregation in South New Berlin. One-sixth of the required number of adult members for formal organization as a congregation were received into membership in this parish recently. Others will be received on Jan. 22. Christ Church, for the third consecutive year, has raised in pledges more than their budget needs. Pastor Jensen has also initiated work in Sydney, New York.

THROUGH the Lutheran Society of Syracuse and Onondaga County is solidified all Lutheran effort in all fields of church activity—home missions, social missions, education or social activities. It has made itself felt in the community. Officers for 1950 are:



President, the Rev. Norbert Stracker, Jr., of Luther Memorial, North Syracuse; vice president, Frederick Buchanan, of St. Paul's, Syracuse; secretary, the Rev. George Dietrich, of Redeemer, Syracuse; treasurer, Miss Beatrice Snyder, of First Church, Syracuse.

THE REV. HOWARD A. KUHNLE, former pastor of Transfiguration Church, Rochester, was installed pastor of Redeemer Church, Binghamton, by the Rev. John H. Sardeson, president of the Central Conference, recently. Participating were: Dr. C. A. Ritchie, the Rev. Paul J. Tritschler, the Rev. William M. Horn. The church recently purchased and dedicated a parsonage.

Dr. Harrison C. Hardy, the assistant to the president of Hartwick College, was a recent speaker at the Lions' Club of Binghamton. He stressed the fact that "we must arouse people to a new consciousness of the need of the independent Christian college in the educational world today."

ST. PAUL'S CHURCH, Utica, is proud of its new parsonage (see cut above). Many donations were received over and above the cost to the congregation of \$16,500. Total valuation of the new home is \$22,000.

CHRISTIAN P. JENSEN

PENNSYLVANIA

Altoona Completes Religious Census

ALTOONA—First step in the 1950 united evangelism campaign for the city of Altoona was taken with the completion of a religious census in which 800 workers from 50 churches made a house-to-house canvass to determine the religious status of a pop-

ulation numbering upwards of 80 thousand.

Sponsored by the inter-church ministerial association, the census committee was headed by ULCA Pastor Luke H. Rhoads, of First Church. All but three of the Lutheran churches in Altoona co-operated in the effort, and there was no opposition en-

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Sunday Worship 10:45 A. M.

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ST. MARK'S LUTHERAN CHURCH

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CHIEF SERVICE—11:00 A. M.

YOUTH VESPER—7:00 P. M.

J. George Dorn, D.D., Pastor

Albert J. Shandrick, Curate

MESSIAH LUTHERAN CHURCH

Sixth & Forster Sts.

Harrisburg, Pa.

William VanHorn Davies, Pastor

Services 11 A. M. & 7:30 P. M.

Sunday School 9:45 A. M.

When in Harrisburg come to Messiah

Emanuel's Spire Points You to the Skies



In Philadelphia attend
EMANUEL LUTHERAN
CHURCH

4th & Carpenter Sts.

Dr. Henry Hodel, Pastor

Services

10 A. M., German

11 A. M., English

12 Noon, Sunday School

& Bible Class

Emanuel—God With Us
Come and Bring a Friend

countered from any religious body. Cost to the churches was \$400.

Information requested by the canvassers included specific church membership, church attended, Sunday school attended, and regularity of attendance. The last question caused an occasional "embarrassing moment." Not satisfied with, "Do you attend regularly?" the workers asked, "Do you attend every Sunday—once a month—once or twice a year?"

By requesting detailed information about every individual in every residence, the committee anticipates valuable information to be used by the co-operating churches in their personal evangelism efforts through this year. The census cards are being processed for the information concerning the active and

inactive church members, divided families, the unchurched and their denominational preferences, and the scattered few who claim to be atheists. All pertinent information will be catalogued according to denomination and according to community areas, and will be made available to all who assisted in the canvass.

Seven union Week of Prayer services were held in Altoona, Jan. 1 to 8, with the following Lutheran churches co-operating in their respective areas: Trinity, Temple Eighth, St. Paul, Christ Second, and Bethany. In several areas these services took the form of a Preaching Mission as part of the united evangelism campaign.

THE LUTHERAN CAMP ASSOCIATION of Camp Sequanota, Jennerstown, has issued a financial report covering the period from the camp's inception in July 1946 to November 18, 1949. Receipts have included approximately \$40,000 in contributions, \$23,900 from sale of bonds, \$32,250 in bank loans, and about \$10,000 from campers' fees. Funds expended: \$105,769.32. Total assets, including land, buildings, furniture, and equipment: \$69,072.15.

THE LUTHERAN Ministerial Association of Altoona met at the Cresson Sanatorium recently to hear an address on "Tuberculosis and Its Therapeutics," by Dr. Wm. Weese, resident physician at the institution. Following the meeting and a "tour of inspection" the ministers were served lunch at the sanatorium.

DISTRICT CHEY RALLIES for this area are scheduled as follows: Jan. 15, First Church, Johnstown; Jan. 22, St. James', Huntingdon; Jan. 25, First Church, Altoona; Jan. 26, St. John's, Clearfield; Feb. 8, Trinity, Somerset; Feb. 10, Zion, Meyersdale; Feb. 16, Trinity, Bedford.

Speakers will include Dr. H. W. A. Hanson, Dr. G. E. McCarney, Dr. H. D. Hoover, the Rev. Harold Dunkelberger, Dr. H. F. Baughman, and Dr. Abdel R. Wentz. Music will be furnished by the Gettysburg Seminary Choir, the Gettysburg College Choir, and the Susquehanna Chapel Choir.

PAUL O. HAMSHER

The Lutheran

MESSIAH "THE FRIENDLY CHURCH"

Philadelphia, Pa.

DR. ROSS H. STOVER

Pastor

SUNDAYS

11 A. M. Morning Worship

at 16th and Jefferson

7:30 P. M. Evening Service

at Broad and Boulevard

7:30 P. M. Thursday at Broad and Boulevard

A Hearty Welcome

Awaits You



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A FRIENDLY WELCOME AWAITS YOU

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Central Lutheran Church

Eleventh Avenue at East Olive Street

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H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL 9:45 A. M.

DIVINE SERVICE 11:00 A. M.

THE FIRST ENGLISH LUTHERAN CHURCH



3119 W. Sixth St., Los Angeles 5, California

ALBERT B. SCHWERTZ, D.D., Pastor

Morning Worship, 11:00 O'clock

PENNSYLVANIA

Lancaster Welcomes New Americans

LANCASTER—Two DP families have settled recently in the Lancaster area. Mr. and Mrs. Janus Puzulis and daughter, Latvians, arrived through provisions made by the Rev. Warren Heinly of Grace Church. Mr. and Mrs. August Kikkas, Estonians, who can speak only Estonian, have made their new home within the parish of Zion Church, Leacock. The Kikkases are learning English slowly under the leadership of Pastor Reitz.

TRINITY CHURCH, Lancaster, recently decided their church interior ought to be repainted. Going out in search of \$30,000 to do the job, the visitors came back to report total contributions amounting to \$39,192! The 971 members who pledged and contributed had definitely decided that the church must be painted!

ALMOST 400 YOUNG PEOPLE of the Lancaster-Lebanon area gathered at the Thanksgiving service sponsored by the Board of Christian Education, and held in Emmanuel Church, Lancaster. The Rev. Elwood Reitz was speaker.

Trinity, Mt. Joy, turned the first spadeful of earth for a new \$50,000 parish house to augment its facilities for Christian education. Pastor Koder reported that one family has contributed and pledged \$10,000 of the total!

UNDER THE LEADERSHIP of Pastor Reginald Dietz, St. John's Church, Columbia, has become missionary minded. After enlisting 74 unchurched boys and girls on the north side of town across the railroad tracks, a branch Sunday school was discussed. Since there is no church or Sunday school in that area, steps were taken to organize a school which meets on Sunday afternoons.

ELWOOD W. REITZ

Insistent Call Finally Answered

PITTSBURGH—Ordination services for Kay M. Glaesner, fifth son of Calvary Church, Wilkinsburg, climaxed earlier ambitions to be a pastor. Mr. Glaesner, an employee of

the Ahlberg Bearing Co., was awarded the Legion of Merit by Congress for services rendered during the war. Attractive salaries and offers by various business concerns after his discharge from the army could not alter his plans to enter Hamma Divinity Seminary. He has accepted a call to become assistant pastor of St. John's Church, Springfield, Ohio.

TO SET GOALS and to attain them are two different things. But St. Andrew's, Brownsville, attained their 1949 objectives in observance of the 10th anniversary of the dedication of their building. The objectives were

The Evangelical Lutheran Church of the Holy Trinity

Charles Foelsch, Pastor
Walter Baker, Organist

Central Park W. at 65th St., New York City

Matins and Holy Communion 8:45 A.M.

The Service 11 A.M.—with sermon

Vespers with Meditation, also Oratorio
8 P.M.

When in the Palm Beaches visit The First United Lutheran Church 318 LAKEVIEW AVENUE WEST PALM BEACH - FLORIDA

Rev. William Long Dowler, Pastor
CHURCH SCHOOL 9:45 A.M.
THE SERVICE 11:00 A.M.

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Clean, Comfortable, Home atmosphere
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Paul G. Barry, Manager

a 10 per cent increase in membership, attendance, and offerings.

The home of Pastor Paul Markovits has become a "home away from home" for a number of Hungarian DPs coming into the Pittsburgh area. This pastor of First Hungarian Church, Hazelwood, has given shelter to 20 members of nine families who have been sponsored by his congregation. As well as helping these displaced persons to get adjusted he is also teaching them English.

CHURCHES of the National Lutheran Council in this area recently shipped two car-

loads to the Easton warehouse for Lutheran World Relief. The shipment was handled through the Lutheran Service Society of Pittsburgh.

Failure of electric controls on the furnace of Spring Church nearly cost the congregation the entire building. The church was saved, after suffering a partial fire loss of \$4,000, which was covered by insurance.

TRINITY CHURCH, Freeport, is recipient of one-third of the estate of Mrs. Emma Christman, amounting to \$4,060. The congregation assigned the tithe of this estate to the benevolent program of the church and the balance for local purposes. The Old People's Home and the Children's Home at Zelienople shared similar amounts.

After worshipping for a number of years in a renovated barn members of Zion United Church, Penn Township, dedicated their new building just before Christmas.

Seldom is the church built before the congregation is organized. Such has been the experience of Faith, Upper St. Clair Township. During the past summer and fall the church was being erected. Early in December the congregation was organized.

St. JOHN'S CHURCH, Johnsonburg, recently suffered the loss of one of their active laymen, Frank I. Schott. Mr. Schott was a member of the council for 38 years and Sunday school superintendent for 28 years, and gave two sons to the ministry, Franklin, pastor of First Church, Zelienople, and Kenneth N., who preceded him in death earlier this year. LUTHER E. FACKLER

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VIRGIN ISLANDS

Christiansted Church Dedicated

Nov. 27 was an important day in the life of Christiansted Church, St. Croix, where hopes for a parish hall—cherished ever since transfer to the United Lutheran Church in 1917—were realized.

(A former parish hall had been lost in the treaty transfer by the Danish Government. Such a unit was badly needed by the parish.)

The present building, located on the wharf or square of Christiansted, one block from



Dr. R. H. Gerberding, Pastors Leo La Fontaine and William G. Arbaugh, during dedication

the church, is one of the oldest buildings in town. It dates from shortly after the arrival of the Danes in 1733, and probably was built on the ruins of an older French building. It was known in 1750 as the English Tavern and it is thought that pirates may

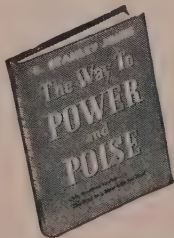
have frequented this place. The building came to the church in 1942 through a legacy by the late Hans Bishop, native of St. Croix, and a member of the Christiansted Church. Mr. Bishop, who once visited the King of Denmark, had risen from a poor boy to a man of circumstances, and through love for his church gave this valuable property to it.

The entire interior of the building was remodeled. The finished hall occupies the second floor and is complete with a well-equipped stage. The first floor is rented to a gift shop. The entire remodeling was made possible by a generous loan from the pastors' fund, given to the Board of American Missions, and contributed to over the years by Virgin Islands Lutherans.



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For every man and woman today, here is the key to the spiritual achievement of power and poise—power that brings release from worry, anxiety, frustration—power that makes life over. 52 weeks of daily readings that point the way to both spiritual and physical well-being—practical step-by-step guidance out of self-centered slavery into God-given freedom and victory.

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ABINGDON - COKESBURY PRESS

The program of Dedication Week included the service of dedication, led by Dr. R. H. Gerberding, executive secretary of the Board of American Missions, who preached the sermon. The act of dedication was read by Pastor Leo La Fontaine. Greetings and a tribute to the late donor of the building were given by the Rev. W. G. Arbaugh, the board's divisional secretary for Latin America. The Youth of the Church presented an original operetta, and the film "*Like a Mighty Army*," was shown to close the week's program.

LEO LA FONTAINE

DECEASED

Dr. Charles G. Empie

Dr. Charles G. Empie, pastor emeritus of Luther Memorial Church, Baltimore, Md., died Nov. 11. He was 75.

Born in Sharon, N. Y., he was educated at Hartwick Seminary Academy, Hamilton College and Hartwick Seminary. Licensed by the Franckean Synod in 1899, he served pastorates in Raymertown, Johnsville, North Troy, N. Y.; Oldwick, N. J.; and Baltimore.

Surviving are his wife, Mrs. Grace Diefendorf Empie; three sons, J. Carl Empie, Glen Mills, Pa.; Donald K. Empie, Baltimore; and Dr. Paul C. Empie, Executive Director of the National Lutheran Council; a daughter, Mrs. Rodger Singer, Baltimore; and 13 grandchildren.

The funeral service was conducted at Luther Memorial Church, Nov. 13 by Maryland Synod President J. Frank Fife, assisted by Synod Secretary John Stuff. A second

service was held in Cobleskill, N. Y., Nov. 15, by the Rev. Morris C. Skinner. Burial was in Sharon Hill, N. Y.

Edwin F. Keever

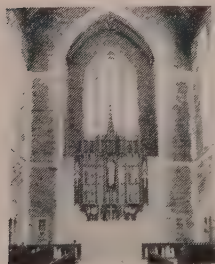
Dr. Edwin F. Keever, pastor emeritus of St. Paul's Church, Wilmington, N. C., died Dec. 19. He was 85.

Born in Reading, Pa., May 18, 1864, he was educated in the Reading schools, graduated from Muhlenberg College and Philadelphia Seminary (1889). Following his ordination, he began his ministry in the West, serving pastorates in Washington, Utah and Oregon for four years. Returning East he was pastor at Catasauqua, Pa., then Utica, N. Y.

He enlisted in the army, became chaplain of the First New York National Guard and served with troops on the border during the Mexican War. Later, he returned to New York to become student pastor at Cornell University. When World War I broke out, he was commissioned in the National Guard, served overseas and received numerous citations for courage while under fire.

After the war, he lectured for the National Lutheran Council, later became student pastor at Harvard University. In 1921 he accepted a call to St. Paul's Church, Wilmington, N. C. Recently he was made Wilmington's Citizen of the Year (see *Persons*, page 35.)

Surviving are two daughters, Mrs. John C. Leathen, Summit, N. J., and Mrs. John E. Walker, Sr., Wrightsville Sound, N. C.; a son, Paul Keever, Havertown, Pa.; a brother, two sisters, six grandchildren and 11 great-grandchildren.



WORSHIP IN BEAUTIFUL

Saint John's Church

Allentown, Pennsylvania

William C. Schaeffer, Pastor

Beverly McClain, Parish Worker

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

"A house of prayer for all people"

The funeral service was held at St. Paul's Church, Wilmington, by the Rev. J. Frank Davis, assisted by Drs. F. L. Conrad, Walter B. Freed, and Pastor K. Y. Huddle.

James Henry Richard

The Rev. James Henry Richard, retired pastor of the Central Pennsylvania Synod, died in West Palm Beach Nov. 30. He was 74.

Born in Frederick County, Md., he was graduated from Roanoke College and Gettysburg Seminary. Ordained by the Central Pennsylvania Synod in 1902, he served pastorates in Pennsylvania, North Dakota, Virginia, Nebraska, and Florida.

Surviving are his wife, two sisters and two brothers, including the Rev. Ralph R. Richard, of Hagerstown, Md.

The funeral service was conducted in Grace Church, Winchester, Va., Dec. 5, by the Rev. William E. Eisenberg.

CHANGES OF PASTORATE

OHIO SYNOD

PENCE, L. P. From Lynchburg parish, O. Retirement.

VIRGINIA SYNOD

DRUM, H. B. From Stoutsville parish, O. To Bergton parish, Bergton, Va.

WARTBURG SYNOD

KOEPF, WALTER E. From Hope Church, Dearborn, Mich. To Evangelical Lutheran Church, Cudahy, Wis. 3536 E. Van Norman Ave.

CHANGE OF ADDRESS

SELL, RALPH. Lutheran World Federation representative in Salzburg, Austria. To 5 Irmgard Strasse, Munich-Solln, Germany.

ULC CALENDAR

AN.
9-2. California Synod. St. Luke's Church, Huntington Park.

January 11, 1950

FEB.

- 7-9. Georgia-Alabama Synod. St. Paul's Church, Savannah, Ga.
- 7-9. Board of American Missions. Colton Manor, Atlantic City, N. J.
- 7-10. Virginia Synod. St. Mark's Church, Roanoke.
- 14-16. South Carolina Synod. Mt. Tabor Church, West Columbia.

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IN CONCLUSION

THERE HAVEN'T been any "Letters to the Editor" in this paper for several weeks because nobody has written any which were sharply critical of things published in THE LUTHERAN. We print only letters which attack us a bit, because there must be opportunity for both sides to be heard if there are two sides.

Lately the letters have been gentle and full of praise. One woman said she likes everything I write because I always say the things she believes. I hope I can disappoint her once in a while.

Last week on this page I came on strongly in favor of love. No readers of THE LUTHERAN are likely to oppose that. Just a year ago, when I wrote that we shouldn't display the nation's flag in our churches, I did get some sizzling letters. But this week I'm on safe ground. I wish to say a few words in favor of foreign missions.

In the United Lutheran Church we have what is called a "Calendar of Causes." In January we emphasize foreign missions, during Lent home missions, and so on. So this month you will find in THE LUTHERAN an exceptional number of articles on foreign missions. This week we have Robert Root's story about the Guntur hospital.

OUR CHURCH IS SPENDING one and a half million dollars for its foreign missions this year. The money goes far away, and most of us will never see the results. But there is a result of giving for foreign missions which hits us right at home. You can prove it by studying the history of the church.

Whenever the church doesn't have the urge to carry the Christian gospel to far-away lands, it dries up at home. To fail to exert our mission spirit seems to cause

us to lose the true spirit of Christianity. The more missionaries we send, and the more money we give them, the more vigorous our American congregations become.

If a hundred people in your church would decide to give an extra offering of, say, \$5 a month to support a missionary somewhere, you would feel the effect throughout your whole congregation inside of six months. It's only when we give back to God a good measure of what we get that we begin to get a sense of being his children. That's when our Christian faith begins to catch fire and seem truly important to us.

Suppose you took \$10 to your church treasurer tomorrow and said you wanted it sent to the Board of Foreign Missions for that hospital laboratory in Guntur. All through the year you could remind yourself that some Indian youngster like those pictured on page 14 are getting well because you love your Lord and want to help his children.

WE HAVE POOR CHILDREN in America whom we can help too, but lots of people are willing to give to hospitals here at home. There are not so many who will invest, for Christ's sake, in people far away. It takes Christian imagination to do that.

Countries such as China and India have been on the map a long time. Since we discovered them, we have spent most of our strength trying to pull a favorable trade balance out of them. Things would be different in China today if we had sent more missionaries than traders. We would be different too. Maybe it's too late now in China, but it's not too late in Guntur, or in Africa and other places.

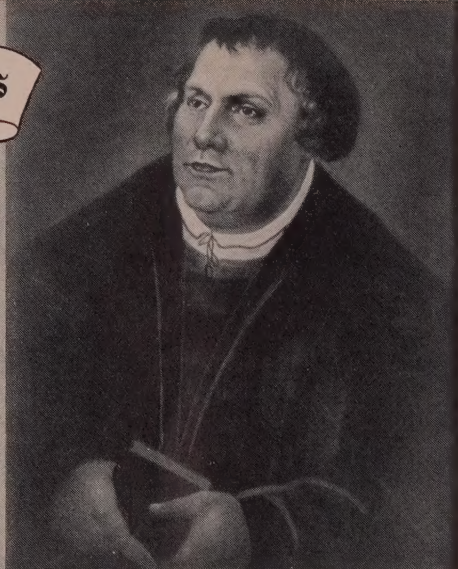
—ELSON RUFF

Famous Lutherans

*Martin
Luther*

1483-1546

The first in a series of
Lutheran Mutual Life Insurance
Company advertisements fea-
turing famous Lutherans.



"The Great Reformer" from a portrait by Lucas Cranach
— courtesy of Northwestern Publishing House

*No one man has left his mark on modern
thinking and living as has Martin Luther.*

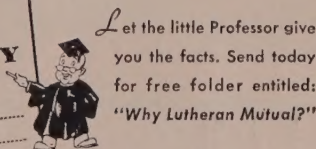
At the early age of 18 Martin Luther joined the Augustinian Order. He soon rose to great heights as a professor and accomplished lecturer at the University of Wittenberg. A furious controversy with Tetzel over the sale of indulgences reached a fiery climax when on October 31, 1517 Luther nailed his famous Ninety-Five Thesis to the door of the All Saints' Church. Subsequent disagreements with Rome led Luther to organize the Lutheran Church. Also, contrary to the concepts of his former church, Luther made the courageous decision to marry in 1525. His 21 years of unusually happy married life to Katharina von Bora was further blessed with six children.

Luther's more than four hundred books were the best sellers of his day — he neither asked nor received any profit from them. His hymn "A Mighty Fortress Is Our God" has been called the battle hymn of the reformation. His Christmas Carol "Away in A Manger" is still a favorite today. Luther's translation of the Bible, Augsburg Confession and catechisms contain the doctrinal system of the Lutheran Church whose members now number over 80 million.

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